NEW ENGLAND SPECTATOR.

A Family Newspaper, devoted to the Study of the Bible and Family Religion, to the Cause of Active Piety, to the Abolition of War, Slavery, Licentiousness &c., and to Religious and General Intelligence

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CIRCULAR.

To the Members of the Congregational Churches in New England:—

DEAR BRETHREN,—At the annual meeting of the Association of "Western New-York," the subscribers were appointed a committee to address you, in relation to our past and present situation and future prospects. It is probably known to you, that in the state of New-York, particularly in the western part of it, there has, for a considerable period, existed a large number of churches, composed almost exclusively of the descendants of the Pilgrims, originally constituted by missionaries from Connecticut and Massachusetts as Congregational churches, and still retaining that form of church government, who, in the general census of the church, have been classed among Presbyterians, and in fact, have been subject to their control. In the section of the state where we reside, and where our Association is located, nearly all the churches, whether Congregational or Presbyterian, have the same common origin, being almost exclusively of New England extraction. At a very early period in our settlements, the Connecticut Missionary Society, whose operations were then conducted upon an extensive scale, sent the Rev. John Spencer to this region, in which he labored unremittingly about twenty years. A very large proportion of the most flourishing churches were planted directly by him; and many others have sprung up in the field of his labors, whose existence has an intimate connection with his efforts and the benevolence of those who sustained him. Ten or twelve years after the commencement of his labors, a few of the churches, having acquired sufficient strength to sustain among them the institutions of religion, called pastors. Three of these pastors, under the plea, as is understood, that in this new country, a more energetic form of government was expedient, formed the Niagara Presbytery, and claimed to exercise jurisdiction over almost the whole of that portion of the state which lies west of the Geneva River, and where there are three or four Presbyteries. The churches over which they settled, supposing the difference between Congregationalists and Presbyterians was merely nominal, at the instance of their pastors became Presbyterian. The Rev. Mr. Spencer was invited to join the new Presbytery, and there being no other ecclesiastical body in this region with which he could unite, he consented to do it, upon condition that the churches under his charge were admitted upon the plan of union which had been adopted by the General Assembly of the Presbyterian church and the General Association of Connecticut. This was at first declined; and the churches for a season remained as they were. The Presbytery, finding that the churches were disinclined to surrender their ancient usages and privileges, in order to become connected with them, soon came to the conclusion to accede to Mr. Spencer's proposition. The consequence was, that nearly all the churches in this region become nominally connected with Presbytery. The "plan of union," however, being adapted to a state of things where congregationalists and presbyterians were intermingled in one congregation, and there being in fact in their churches no presbyterians and none who understood its peculiar discipline, the churches were not, in fact, strictly speaking, admitted upon that plan. In nine cases out of ten, there were no "standing committees," and the only difference between their then situation and their previous one, was the fact, that one of the brethren occasionally went up as a delegate to Presbytery, who was regularly entered on their minutes as an ELDER. The churches were then feeble and struggling for existence, and few cases of discipline occurred. Of course, there was very little opportunity for a comparative estimate of the two systems. Most of the ministers were from New England, and business was conducted in the manner of the puritans. After a while, it was learned, that many members in those churches which had changed their discipline began to regret it; and that the young ministers who came among us were from Presbyterian seminaries, and anxious to have the churches adopt the Presbyterian form of government. These circumstances, and the discussions springing up in the Presbyterian church, which had begun to attract attention, led to a more careful examination of the points of difference between that church and the Congregationalists. Many, with the view of strengthening what they believed to be the liberal party in the Presbyterian church, became Presbyterians. Others, satisfied that the whole machinery of Presbyterianism is a mere human invention, calculated to impair individual liberty and lessen the sense of individual responsibility, remained steadfast in their adherence to their former usages and principles. In this way, it was becoming apparent, that the line of distinction would continually be drawn between the two denominations. An organization purely Congregational began to be contemplated. In this state of things, discipline was attempted to be enforced in some of our churches in opposition to the established usages of Congregationalists. Charges were exhibited against delinquents upon "common fame," and citations were held regular, when the gospel rules, as laid down in the 18th chapter of Matthew, had not been complied with. It was also found that the Presbytery of Buffalo, or at least some of its members, claimed the right, and which to some extent has been exercised, of forming any portion of a Congregational church that might desire it, and although connected with that body, into a Presbyterian church. It was also deemed proper to go into neighborhoods where there were a few Presbyterian professors and organize a Presbyterian church, although there might be a Congregational church under the care of Presbytery, in an adjoining neighborhood. In fact, Congregationalists appeared to be regarded rather as a dependent people, than as those through whom the church had been built up and acquired strength in this region.

The circumstances already stated, relating more particularly to our local affairs, were deemed amply sufficient to render an organization upon our own principles desirable. There were, however, other circumstances connected with the church at large, which operated strongly in our minds in furtherance of that object. We had seen the descendants of the Pilgrims originating many wise and benevolent measures to promote the knowledge of the truth, and when these plans had been carried through the helpless state of infancy, we had seen our Presbyterian brethren invested with a full share of their direction; and in some instances, the institutions themselves removed from New England and committed to their guidance. And yet we had seen these and similar institutions, entirely destitute of any party or sectarian bearing, thus confided to the guardianship of our Presbyterian brethren, treated as sectarian institutions, calculated to corrupt the purity of their church. We had heard their reiterated complaints of the immense injury done to their body by its connection with Congregationalists, and all their divisions and dissensions charged to that fruitful source of evil. We had seen them, after swallowing up the churches in New York and Ohio, planted by Congregational enterprise and charity, and thus increasing their numerical strength at least one third, complain of Congregational interference, in the very places, where, but for the zeal and piety of Congregationalists, Presbyterians would have been almost unknown. We had seen our feeble churches, year after year, called upon to contribute to the commissioners' fund, and the various Presbyterian boards, and yet one of those feeble churches, to whom a Presbyterian brother was ministering, was refused aid from the Assembly's Missionary Board, on the ground that it was a Congregational church. Seeing and hearing these things, and being fully apprised, that further measures were intended to build up a wall of separation between the Presbyterian church and the churches of our fathers, a few churches in the counties of Erie and Chautauque, associated together and formed a union, called the association of western New York. They were encouraged to take this course by the movements of their brethren in other parts of the state, which have resulted in the formation of the general association of New York, of which our association now forms a component part.

Having thus given you some account of our origin, and the circumstances that have led to our separate organization, we beg leave to make known to you our feebleness and our wants. Our association comprises seven churches, not one of which has a pastor, although some of them at present are statedly supplied with preaching. Not one of these churches, in New England, would be considered able to sustain alone the institutions of the gospel, though some of them, with the divine blessing, will do it cheerfully. Others are entirely unable to do anything effectually without aid. The Home Missionary has aided, and still continues to aid, the stronger class of feeble churches in this region; but several of the churches in our connection are too poor, even if they could be sure of the aid of that society, to bring themselves within its rules. Besides the churches connected with our association, there are ten or twelve other Congregational churches in our neighborhood, most of which are connected with Presbytery in the way we have mentioned, in an equally destitute situation. We see no way in which these churches are to be built up and sustained, but by missionaries who shall labor among them at discretion, and receive their support almost exclusively from some missionary or charitable institution. Other sections within the bounds of the general association of New York are probably similarly situated; but we are authorised to speak only of our own immediate neighborhood.

In looking around for help, it was natural, that we should turn to those who embrace the same views with ourselves. We remembered, too, whose charity and zeal it was, that first penetrated this wilderness, and whose contributions, through the organs of another denomination, have subsequently sustained many of our feeble churches. All we ask, is, that a portion of your donations, freely and liberally given to build up another denomination, may be bestowed upon your own children of the same faith and order, attached from principle and habit to the simplicity and purity of your institutions, and anxious that those institutions may be maintained and extended, that the liberal and catholic spirit which has ever attended them may still be preserved, to bless the churches and the world.

EPHRAIM TAYLOR,
JABEZ SPICER,
ABNER HAZELTINE,
} *Committee of Association of Western New York.*

COMMUNICATIONS

For the New England Spectator.

THE SABBATH.—No. 4.

"Remember the Sabbath day to keep it holy." Ex. xx. 8.

What kinds of Labor may be performed on the Sabbath?

I answer, we may do those things which are necessary to our own comfort and subsistence. The Israelites were allowed to bake or boil their manna on the Sabbath, but not to gather it. From this we infer that it is right on the Sabbath, for families to prepare such food as may be necessary to health and comfort. This is further proved, from the fact that our Savior justified his disciples in plucking the ears of corn on the Sabbath.—When the Jews complained of them for doing it, our Savior replied,—If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless; at the same time, referring them to what David did, how he and they that were with him eat the shew bread, which it was not lawful for them to eat. These were cases of extreme necessity; and preparing food, to prevent suffering and death, was not a violation of the *spirit* of the law. While these cases authorize works of necessity, they limit us to cases of strict necessity—to the doing of that, and that only, for our health and comfort, which cannot be done the day or week previous, nor deferred till the Sabbath is over.

Again: we may perform works of mercy on the Sabbath, either to man or beast. The Jews brought to Christ a man with a withered hand, and asked him if it was lawful to heal on the Sabbath day. And he said, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep. Wherefore it is lawful to do well on the Sabbath day. Again: when the captious Jews complained of Christ for healing the woman who had had a spirit of infirmity eighteen years, he replied,—Thou hypocrite, doth not each one of you on the Sabbath, loose his ox or his ass from the stall, and lead him away to watering?

These cases show us at once that it is right to relieve the immediate wants and distresses both of man and beast, on the Sabbath. People will abuse this liberty, and imagine that a thousand things which they wish to do, are works of necessity or mercy. The rule, however, is sufficiently explicit. Only those wants and distresses may be attended to on the Sabbath, which cannot be relieved on other days of the week.

Many a farmer is in the habit of salting his cattle as regularly as the Sabbath returns. Now this is not a work of necessity, because it can be done on any other day. And if cattle could be fed and watered sufficiently on Saturday to last till Monday, it would not be allowable to do it on the Sabbath. Any person of common discernment can see the distinction between works of strict necessity and mercy, and works which mere convenience or inclination may lead one to perform. If mankind are disposed to shut their eyes to this distinction, and violate the Sabbath, they can do it; and many do. I have known people who could not attend public worship in the forenoon, because the cheese must be made: and the plea of necessity was urged. Neglecting to do it would be attended with waste; in other words, it was more profitable to make the cheese on the Sabbath, than to omit it one day; and the necessity of making as much money as possible, was all the necessity in the case. Others will sell milk on the Sabbath. It is but recently that I have been grieved to witness this in a professedly pious family not far distant. And they plead that in their circumstances, they could not do just as they would; they were obliged to sell their milk on the Sabbath, in order to support their family: a plea much fitter for an infidel than a Christian. The secret of the matter was, they were determined to make money. Another pleads necessity for attending to his hay and his grain on the Sabbath. But there is no grant for this in the Bible. Indeed, this case precisely has been anticipated. God has said, "Six days shalt thou labor, but on the seventh day thou shalt rest; in earing time and in harvest thou shalt rest." God saw that the Israelites and succeeding generations would be peculiarly inclined to profane the Sabbath at this season of the year, and he therefore threw in an emphatic clause, designed expressly to cut off this plea; and it is enough to shut the mouth of every one who is not resolved to set aside the laws of Heaven, and abide the consequences.—But it will be asked, Is it never right to save property on the Sabbath? if a dwelling is on fire, may we not extinguish the flame? or if a man's buildings or goods are about to be swept away by an inundation, may he not take measures to prevent it? Undoubtedly these are cases of necessity. They are *extreme* cases, and cannot be urged to justify ordinary work. Because a man may extinguish fire, it does not follow that he may gather his crops. There is a broad difference between the two. A man is seldom called upon to rescue his property from the fire or flood—not more than once in his life, and oftener not even that. And while we restrict him to these extreme cases, no dangerous principle is admitted. The Sabbath is as well guarded as ever. But admit that men may gather their crops on the Sabbath, when there is any liability of their being damaged, and you open a wide door. They will see danger every Sabbath, if they choose to work. Where men's interest is concerned, they will make and multiply cases of necessity. Only give them a discretionary power, and they will use it to any extent. And if property may be saved or money made by working at crops, or by working at anything else, they will do it; and there is no place to stop. It will never do to admit a principle that can be carried to such lengths. And men who plead that because they may extinguish fire, or rescue goods from the overflowing of waters, or resist an invading enemy on the Sabbath, therefore they may work on other and ordinary occasions, are not honest men, and are not to be reasoned with.

I observe again, it is proper to do anything on the Sabbath which the service of religion requires, or which is inseparable from religious duties. It is a duty to attend public worship; but in order to do this, many people must ride a considerable distance. Now this traveling is for religious purposes, and falls in perfectly with the design of the Sabbath. On the same principle, a minister may ride on the Sabbath in making his exchanges.

For the New England Spectator.

Ministerial Exchanges on the Sabbath.

MR. EDITOR,—Under the above title, there appeared in your paper of Oct. 21st, a report of a committee of the South Middlesex Association, who express the hope, "if the sentiments it contains are * * false, that they will be corrected." I hence beg leave, through the medium of your paper, to address to them a few thoughts on the other side of the question.

To *"the committee, to whom was referred the subject of ministers' riding on the Sabbath in making their exchanges."*

BRETHREN.—A right understanding of this subject, I consider highly important. You also have expressed a similar sentiment. I hence trust, that an attempt to conduce to this great object, though made by an obscure minister in an obscure parish in Massachusetts, will be received by you in Christian kindness.

You say,—"The question then comes to this,—Is riding on the Sabbath *to preach the gospel* a secular employment, i. e. does it come under the head of ordinary worldly business, or is it a religious service? If it is secular, then it is decided, that a minister *may not* ride on the Sabbath to preach the gospel. No matter what the emergency may be. If sickness, or storm, or any unavoidable occurrence, prevent his going on Saturday, he must stay at home. No matter how great the disappointment may be to a neighboring minister or parish, *he must stay at home.*"

That riding several miles from town to town on the Sabbath, by ministers in exchange of pulpits is "a secular employment," I most fully believe. If this sentiment be correct, the practice must be wrong. But does it hence follow that, "If sickness, or storm, or any unavoidable occurrence, prevent his going on Saturday, he must stay at home?" Is the law, "Remember the Sabbath-day to keep it holy," so absolute and inflexible in its demands, that it can in no case be profaned by secular labor without guilt? "The Sabbath was made for man, and not man for the Sabbath." Hence man's obligation strictly to keep it holy, may be varied and even removed by urgent necessity. Had man been made for the Sabbath, he must have strictly yielded to all its claims or have been guilty.

For the better understanding of this subject, I shall notice the laws of God, as found in the Bible, in three distinct classes. One class respects our affections, and the state of our hearts towards God; another respects our treatment of our fellow-men; and another respects our conduct relative to religious ordinances and institutions.—There may be laws which cannot be ranged under either of these classes; and there may also be other classes. But most of the laws in the Bible can be easily ranged under one or other of these divisions.

In the class first mentioned, are embraced requisitions like the following:—"Thou shalt love the Lord thy God with all thine heart."—"Be ye holy, for I, the Lord your God, am holy." In the same sense in which "it is impossible for God to lie," it is impossible for him to lower down these rules, or release his rational creatures from obligation to be strictly conformed to them.

In the second class are embraced such laws as,—"Do not kill,"—"Do not steal,"—"Do not bear false witness,"—"Defraud not." Some of this class of laws, GOD can *authorize* men to violate.—Had Abraham offered up his son Isaac for a burnt offering, it would have been right, for God had commanded it. It was right also for the Israelites to spoil the Egyptians by borrowing of them jewels of silver and jewels of gold, because God had commanded it.

In the third class are embraced such laws as,—"Do this in remembrance of me."—"Remember the Sabbath-day to keep it holy." Strict obedience to some if not all of this class, may, in certain cases, be dispensed with, by the *urgency of circumstances.* A man may embrace religion, in a situation in which he cannot go to a Christian minister, nor obtain one to come to him. His remaining unbaptized, and his not participating of the Lord's supper, are not in this case criminal.—*Circumstances* justify his course. Circumstances also may render that lawful on the Sabbath, which, ordinarily, would be unlawful. On this ground, the disciples were justified, when, on the Sabbath-day, they "plucked the ears of corn and did eat, rubbing them in their hands." Ordinarily, the husbandman cannot lawfully repair his fences on the Sabbath. But if, during the preceding night, the Lord has prostrated them by a strong wind, and thereby exposed his crops to be ravaged by his neighbor's cattle, he may lawfully go out on Sabbath morning, and so far repair his fence as to defend his crops. This is secular business. And though "the phrase, 'works of necessity,' is not found in the Bible," he feels, and the community feel, that, in replacing his rails, he is doing a work *of necessity* which the Bible has made right, and which God approves. On the same principle, and *not* on the ground of "a religious service," may the minister ride to a neighboring town to preach on the Sabbath, when God has so ordered the circumstances which were beyond his control, that he could not go on Saturday. The circumstances, in this case, do not "make that *necessary* which the Bible has not first made *lawful*," but make that *scripturally lawful*, which, without these or other like circumstances, would be *scripturally unlawful*. The riding of the minister on the Sabbath to preach, is as much secular, as the repairing of the fence in the case supposed, and must be justified on the same principles.

Again, brethren, you ask,—"What is it that justifies a person, *ever*, in riding on the Sabbath?" And you answer,—"It is his having an object in view which is appropriate to the Sabbath."

From this position I must dissent. It was not the object in view *alone*, but as connected with the necessity of the case, which permitted "the priests in the temple to profane the Sabbath and be blameless." Saul's avowed object in sparing the last of the sheep and of the oxen, in the destruction of Amalek, was "to sacrifice to the Lord." And what better, in ordinary cases, does the minister do, who rides on the Sabbath that he may preach for the Lord?

But let us examine your argument a little further. You add,—"Preaching, it will be admitted, is a sacred employment, in its own nature appropriate to the Sabbath. *Riding* to preach, then, is appropriate."

Now apply this argument to another topic.—Preaching is a sacred employment appropriate to the Sabbath,—building houses in which to preach, then, is appropriate to the Sabbath. The argument is the same. If it will justify the minister in generally riding on the Sabbath, when he goes to a neighboring town to preach, it will justify the mechanic in plying his saw, and plane, and hammer on the Sabbath, when building houses in which to preach.

You further add,—"If a man must do a thing on the Sabbath, he may *go where* he can do it."

The rather, he *should be* where he can do it.—If he has unnecessarily neglected this, he is criminal in the neglect, and hence criminal in performing the labor on the Sabbath which this neglect has made necessary.

The supposed cases of the distributor of Bibles and tracts among sailors, the superintendent of the Sabbath school, and the good deacon, are by no means parallel. On the suppositions, those to whom they go would be destitute, were it not for this labor of love. Nor do they go to accommodate themselves. But when ministers exchange labors on the Sabbath, it is not because a brother's flock will be destitute if the exchange be not made, but because it accommodates either one or the other or both to make the exchange. The object may be to obtain time to attend to some important secular business. In this case, the object of the exchange, (not the object of preaching) becomes secular, and hence both the object of the riding and the riding itself must also be secular; and hence also "his *going*" on the Sabbath *is not* "just as appropriate to the Sabbath as is the employment in which he is to engage."

Another inquiry made in the report is,—"Now by what logic is a *minister* restricted within the bounds of his own parish, while a *parishioner* may ride as far as he can get Sabbath morning to hear preaching?" I would place both minister and parishioner on the same ground, and bind them by the same rules—neither restrict on the one hand, nor extend "the benefit of clergy" on the other. Each may go from his home to his appropriate place of worship. And, in ordinary cases, neither may do more than this. It is necessary that some should reside several miles from any regular place of public worship. If this be the minister's lot, he can go on the Sabbath as innocently as his people. If a layman live where there is no preaching, or only the preaching of fundamental errors, he is bound to do all he can to get up and maintain a meeting, even though small, in which truth is held sacred. Until he has done this, and utterly failed in his efforts, he has no right to ride on the Sabbath to a distant place to hear preaching. Duty restricts him to exertions in his own neighborhood. Let the minister and parishioner abide by the same rules.

An objection is also stated in the report in the following words. "It is said, that, if ministers ride on the Sabbath to preach, *their example will be perverted, and will serve to increase the amount of traveling for ordinary purposes.*"

To state this objection fairly, we must substitute *pleaded* for "*perverted*." Then the objection will be true. This is the natural effect of such examples. And over such examples, many godly men weep. Their inmost souls are grieved, both on account of the sin, and of the evils resulting from the practice. And, for this reason if no other, all ministers should cease from traveling on the Sabbath. "If meat make my brother to offend, I will eat no meat while the world standeth." We *do not* "*concede*" to the wicked "that their argument is a good one," when they plead the sins of ministers to cover their own. But we must not cease to raise our voice against what we believe to be wrong, because wicked men also see it to be wrong.

The cases will rarely happen, in which a minister, in making his exchanges, will need to ride out of town on Sabbath morning. During the last nine years, I do not recollect but two instances in which I have found it necessary thus to do. And one of those cases was to return to my people through the failure of a brother with whom the exchange had been arranged. In these cases the circumstances in connection with the object, and not the nature of the object alone, justified the rides, and gave me a clear conscience. Let all ministers avoid riding on the Sabbath without imperious necessity, and good men will soon feel, that, in these rare cases of exception, there must be some good cause. Until this is done, many pious hearts must often be grieved.

Yours &c.
SINCERITAS.

My object is not controversy but truth. I have written from a sense of duty, and with a desire to throw light on the subject.

For the New England Spectator.

Our Duty to save Men's Lives, not to destroy them.

Sin is contagious, and the influence of one sinner upon another is exceeding great. And the sin of inventing and making weapons of death, and learning the art of despatching men suddenly into the eternal world, by multitudes, is one of the most awful, alarming sins ever heard of. And if this is one of the most heinous sins in the sight of God, why is not the opposite practice of non-resistance pleasing in his sight?

The Son of man came not to destroy men's lives, but to save them. And he put this question for our instruction: "Is it lawful——to save life or to destroy it?" Luke vi. 9. If it was right for the Son of God and his apostles not to destroy men's lives, but to save them, why not for us? And if this be right, then surely we ought to practice accordingly; for the reason why this course is right, is because it is the will of God; and this being the case, he will grant a greater blessing to those who practice non-resistance, than to those who pursue the opposite course, just so sure as he is stronger than the strong man armed, and is able to give more than earth and hell can take from us. And he is able not only to give eternal life in the world to come, but he can grant a hundred fold more blessings in this present life. He can, and often does, grant great comfort to those who obey him, by their seeing others reformed through their influence. If one sinner can destroy much good by influencing others to go on in sin, why cannot one self-denying follower of Christ destroy much evil by influencing others to yield obedience to his requirements? Paul says, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thes. ii. 19, 20.

It is through the influence of faithful Christians, that many sinners are brought to repent and submit to Christ; and this constitutes a great degree of their happiness in this life; and Christians are not only influential upon a general principle of persuading sinners to submit to the terms of the gospel, but they are influential in persuading them to forsake particular sins, before and after conversion.

How glorious has been the influence of the temperance society on Christians, impenitent sinners, and many drunkards! And we may consider the influence of the temperance society as a specimen of the influence which may be exerted by a similar effort in other departments of life; and why cannot a similar influence be exerted by a peace society based on gospel principles?

If Paul, a single individual, was a worker with God, in opening the eyes of many blind sinners, and in turning them from darkness to light, and from the power of sin and Satan unto God, how much might be done by the united effort of a society, with Paul's faith, zeal, love, untiring patience, perseverance, and a determination to know nothing save Jesus Christ and him crucified, and a willingness to suffer the loss of all things for Christ's sake! Why may not the advocates for peace anticipate the time when peace societies shall exert an influence, under the great Prince of peace, like that which has been felt in the temperance cause?

Are any ready to say, like one of old,—If the Lord should make windows in heaven, such a thing might be? how much less than this did many people say to the first advocates of the temperance cause! But still the work went on in a glorious manner; and why may we not anticipate still more glorious effects through the influence of peace societies?
B. C.

SPECTATOR.

Boston, Wednesday, Nov 11, 1835.

REVIVALS. We have information that there are pleasing indications of a return of the renewing and sanctifying influences of the Spirit in several churches in this state; in those churches, too, where most has been done and said in behalf of the slave.

Rev. EBEN CARPENTER, late of York, Me. has received a unanimous call to become pastor of the church in Southbridge.

Rev. A. B. LAWRENCE, of Nashville, Te. has assumed the editorial department of the *New Orleans Observer.*

The WESTERN LUMINARY lately published in Lexington, Ky., has been united with the Cincinnati Journal.

Missionaries from Families of Wealth.

Rev. J. F. Lanneau, who is spoken of in the following extracts from the Charleston, S. C. Observer, is a native we believe of that place, and an example worthy the imitation of young men, who, if they had not the self-denying spirit of the gospel, might like him, enjoy the ease and luxury of an affluent home. May many, in his circumstances, give up their all to the Lord, and in a similar way seek their treasures in heaven.

Mr. Lanneau graduated at Yale in 1829, and subsequently spent two years in the Theological Seminary at Princeton, and was licensed by the Charleston presbytery.

"The Rev. J. F. Lanneau has transferred to the "Board of Directors of the Theological Seminary, of the Synod of South Carolina and Georgia," fifty Shares in the South Carolina Bank—the market value of which is more than Three Thousand Dollars—for the purpose of endowing a Scholarship in this Institution, to be called the Lanneau Scholarship—the dividends of which only to be used for the support of a student or students in the Seminary. The papers are in possession of the Secretary of the Board.

"It may be proper to state in this connexion, that Mr. Lanneau contemplates leaving this his native city in a few days, as a Missionary to "Syria and the Holy Land," under the direction of the American Board of Commissioners for Foreign Missions; and that his object in founding the Scholarship is to leave a memorial of his affectionate regard for the Churches of the South. Conceiving it his duty to devote his personal services to the cause of Missions among the heathen, he hopes still to supply and more than supply his absence, by contributing to send forth every three years, from this School of the Prophets, a herald of the Cross."

THE STRUGGLER. We have before called the attention of our readers to this paper, conducted solely by colored young men in Philadelphia. We present below two extracts from the paper of Oct 29, on the "Riots in Boston,"—and on the love for the blacks of those philanthropists who would colonize them.

"The people of Boston have had a revival of the '*Convent fever*,' and we trust that they have now covered themselves with *glory* enough for some time. Surely they cannot expect to stop the Abolitionists by 'Mobs or Riots,' for if they would reflect for a moment they would see, that every fresh outrage on their part, adds numbers, talent and wealth to our 'Righteous and Holy cause.' For the truth of our remarks, we refer to the proceedings at Utica: where in the midst of persecution, rioting, drunkenness and blasphemy, the Convention passed out unharmed, and invigorated by an accession of SIX HUNDRED MEMBERS. Among that number is Gerrit Smith, Esq a man, a Christian and a gentleman, of whom we have just cause to boast. We shall expect to hear no more said about the "Constitution, Order and Laws,' in the *good* city of Boston. The Anti-Abolitionists, have demonstrated to our satisfaction, their *version of law* and *order*, and if they will but pursue the same course a few months longer, every lover of law, order or good government, will become an abolitionist. It might be well for these "respectable property holders," in Boston to reflect on the quantity of happiness, their recent conduct is likely to afford them when they shall have come down to a death bed. We envy not the feelings such a reflection will certainly produce when about parting with time and entering into Eternity. But may they be forgiven, 'They know not what they do.'

"We understand that a meeting was held in this city some time last week to devise ways and means for the future protection of the colonists at Bassa Cove, (coast of Africa,) and we hear that measures were adopted to relieve the present sufferings of the ill fated strangers who have been *intruded* on that soil. Charity is at all times commendable, but never more so, than when directed towards such objects of suffering humanity as are unable, from their peculiar circumstances, to make any remuneration for the blessing conferred. We saw the list of gentlemens' names attached to the call for the meeting, and they are among the most respectable that this or any other community can afford. Yet we asked ourselves where were these Christian gentlemen slumbering, when the *native* and *foreign* savages, [illegible] Harris, but by king B[illegible], came down in brutal herds, on the poor defenceless natives in Philadelphia, murdering, robbing, plundering, and burning us. Where were these Christians, these philanthropists then? They can best answer. If their own consciences accuse them not neither do we."

Form of a Petition to Congress for the Abolition of Slavery in the District of Columbia.

The following form has been circulated for signature, to males and females. As it is unobjectionable to any one who desires the abolition of Slavery, we hope it may be extensively copied, and signatures appended.

To the Honorable &c.—Whereas the system of American Slavery is now extensively and justly considered "a moral and political evil," subversive of the Inalienable Rights of Man, painful to the feelings of humanity and religion, demoralizing and impoverishing in its tendency, adapted to foster the spirit of Aristocracy and Despotism, and a gangrene upon our free institutions, withering and destructive in its influence, and exposing its patrons to the wrath of heaven, and to the scorn of enlightened nations:

Your petitioners, therefore, citizens of the town of———, pray your honorable bodies, in the exercise of your constitutional powers, without delay, to abolish slavery, and to prohibit the domestic slave trade in the District of Columbia, and by that act, make it worthy to be the capital of a free and Christian nation.

Shall Slaveholding Ministers be admitted to our Pulpits?

The synod of Cincinnati embraces all the south-western part of Ohio, from Chillicothe westward, and embraces some 100 ministers.—The Cincinnati presbytery, it appears, has admitted a slaveholding minister into their bounds, against which a complaint was made and carried to the synod. The following is the record of it, which we copy from the Cincinnati Journal.

The complaint of the Rev. Messrs. Rankin, Aten, and Boshnel, against the Cincinnati presbytery, because the said presbytery granted permission to a vacant church to employ the Rev. Mr. Harrison to preach statedly to them, who is known to be guilty of the heinous sin of holding human beings in involuntary slavery. This case excited no little interest. All of the complainants argued their case. Dr. Beecher, Dr. Wilson, Mr. Brainerd* and Professor Biggs, defended the presbytery. At half past [illegible] A. M., Saturday morning, the parties having been heard, the case was submitted to synod. Mr. Rickey, elder and the Rev. Messrs. J. Rankin, [illegible], J. H. Dickey, Crothers, D. Burgess, Wm. Dickey, J. Gilliland, McFarland, and Gray, spoke in favor of sustaining the complaint. They urged the whole question of immediate abolition with great zeal. The Rev. Messrs. [illegible], Merrill, Bellville, Putnam, Clark, [illegible], spoke in opposition.

On a final vote, the complaint was sustained; and the Rev. Messrs. Crothers and McFarland were appointed to draw up a minute of the case.

* Editor of the Journal.

Dr. Beecher before the Synod of Cincinnati.

The trial of Dr. Beecher before the synod, on appeal from the presbytery, commenced on Tuesday the 20th ult. We extract the following from the Journal.

"The appeal of J. L. Wilson, D. D. in the case of Lyman Beecher, D. D., was called up. The reading of the records occupied the time until recess. After recess, Dr. Wilson commenced his argument [illegible] adjournment. He [illegible] Wednesday, until about 7, P. M. when Dr. Beecher began his reply. Dr. Beecher [illegible] the next day, at 3, P. M. Dr. Wilson [illegible] and then the case was [illegible] from the presbytery. Some time was [illegible] by the members in giving their opinions. The following minute was [illegible].

Resolved, That the appeal of Dr. Wilson be sustained;

1st. Because the Synod are [illegible] in the conduct of Dr. Wilson, in preferring and prosecuting the charges against Dr. Beecher, which ought to infer censure.

2d. Because, although the charges of slander and hypocrisy are not proven, and although synod see nothing in his views as explained by himself, to *justify any [illegible] of unsoundness in the faith;* yet on the subject of the depraved nature of man, and of total depravity, and the work of the Holy Spirit in effectual calling, and the subject of ability, they are of opinion that Dr. Beecher has indulged a disposition to philosophize, instead of exhibiting the simplicity and plainness of the doctrines as taught in the scriptures, and has used terms and phrases, and modes of illustration, calculated to convey ideas inconsistent with the word of God and our Confession of Faith, and that he ought to be, and hereby is admonished to be more guarded in future.

When the decision was made and announced, Dr. Beecher said, that the discourse chiefly objected to was written in Connecticut some ten years ago, before the present controversy had arisen in the church and with reference to a local exigency, and that all his sermons were written before he was a member of the presbyterian church, and that they were written in reference to the aspect of the Arminian and Unitarian controversy, as it existed in New England at the time, and that generally the language of the sermons was familiar to that part of the church, and not liable to be misunderstood; and so far as he knew, the sermons were never misunderstood or complained of, but generally approved. That had the same subjects been discussed at the West, they would doubtless have been written with reference to the existing understanding and adapted to the exigencies of the church at the West, and at the present time. And that in his official instructions in preparing young men for the ministry, [illegible] his heart, before the advice of the synod, [illegible] to graduate those extensive technics of any school or party, and secure the preaching of the gospel in this day of strife, in language that does not offend and cannot be easily misunderstood; [illegible] the energy of his purpose [illegible] in the execution of a work [illegible] might have the prayers and [illegible] of his ministerial brethren, and [illegible] and members of the churches.

The parties being called in, Dr. Beecher declared his ready acquiescence in the decision of the synod, and his determination conformably to their admonition; whereupon it was

Resolved, 1st. That this synod express their entire satisfaction with the Christian acquiescence and [illegible] of Dr. Beecher, and are happy in believing that nothing insuperable remains to prevent his usefulness, or impair confidence in him, as a minister of the gospel in the presbyterian church.

2d. That Dr. Beecher be, and he is hereby requested to publish as early a day as possible, in pamphlet form, a concise statement of the argument and design of his sermon on native depravity, original sin, and regeneration,

agreeably to his declaration and explanation made before synod.

Dr. Wilson gave notice of appeal to the general Assembly, but said, in certain contingencies, he should not prosecute it."

SEAMEN.

Whampoa, East Indies, Feb. 15, 1835.

My Dear Brother,—I thank you for the papers, and your note by the Hope, brief as it was; and rejoice that your life and usefulness are continued. By various papers which come to my hands, I think the cause of christianizing seamen is coming to be felt a matter of importance in America. In this, if it be true, is matter of devout thanksgiving to God; for it is comparatively unavailing to preach the gospel to them in foreign ports, and to avoid teaching them drunkenness on their passages by making the ships temperance ships, if when they arrive on Christian shores, they are to be made victims of an iniquitous system of temptation.

Having obtained help of God, I continue to the present time witnessing both to American and English seamen, repentance towards God, and faith in our Lord Jesus Christ. And this season an unusual number have arrived, to whom I have been permitted to testify the message of the gospel. Besides the American ships, I have had free access to most of the crews of English vessels, and in several instances have held public worship on board of the latter. How many, and whether any have received the testimony, I must leave with the Judge of the heart to decide; lamenting, however, my own unskilfulness, and mourning over the great mass of them that go on all unmoved down to meet their doom. This it is which pains my heart, and sometimes makes my food bitter to me, that my people, for whom I have labored and prayed, must perish. Not that I feel any inclination to complain for myself, or as though any other result were deserved, either by themselves or on account of my imperfect efforts; far from it. I trust; but that they should travail in pain all their days to reap eternal wo, is it not a sad and mournful thought? Yet what can we, feeble ministers, do to prevent it? They *will* not be saved. Is there no hope for the mass of the present race of seamen? Or can we hope that but here and there one may be snatched from perdition?

This afternoon, while I was distributing tracts and temperance papers, aboard of one ship, one of the men told me there were some of the friends of the Savior there; and I found the second officer and another man rejoicing in the Lord. One of them has recently found peace in believing; but before his arrival here. Such simplicity and zeal I have rarely seen in this place, or in any other. The officer is a member of Dr. Jenks' church, Boston. It must delight the heart of that good man to know that his children are walking in the truth, and are leading others also to walk in it.

The Sabbath afternoons are the most busy, and I hope, also, most profitable times which I have at Whampoa. In these times, I take a little Chinese boat, and go about from ship to ship, of all nations, or nearly all, and converse with captains, officers, and men, and distribute among them Bibles, Tracts, and Temperance papers. The temperance movements have scarcely begun among the British vessels here; but in the American fleet, there is a very great and good change already discernible. I have found but two or three English vessels that give no grog this year; and not one American vessel that gives any. But intemperance is still the great curse of the profession.

Brother Porter, I have the work of God here more and more every year; but it is probable, that before another year commences, I may be called to leave the seamen's cause, and enter the Missionary Work of China.

This was the original design that called me away from America; and I hope in God to be allowed to enter on it, in his good time. But, however that may be, be assured of my constant interest in your own work in Philadelphia, and in the seamen's cause generally.

I am your brother,
in the ministry of the Lord,
EDWIN STEVENS.

Philanthropist.

Anecdotes.

A lady who was present at the dispensation of the Lord's supper, where the Rev. Ebenezer Erskine was assisting, was much impressed by his discourse. Having been informed who he was, she went on the next sabbath to his own place of worship to hear him. But she felt none of those strong impressions which she felt on a former occasion. Wondering at this, she called on Mr. Erskine, and stating the case, asked what might be the reason of such a difference in her feelings; he replied, "Madam, the reason is this, last sabbath you went to hear Jesus Christ preached; but to day you have come to hear Ebenezer Erskine preach."

The late Rev. Samuel Pearce, being one week-day evening in London, and not engaged to preach, asked a friend where he could hear a good sermon. Mr. S. mentioned two places. Well, said Mr. Pierce, tell me the characters of the preachers, that I may choose. "Mr. D." said his friend, "exhibits the orator, and is much admired for his pulpit eloquence." "Well," said Mr Pearce, "and what is the other?" "Well, I hardly know what to say of Mr. C., he always throws himself in the back ground, and you see his master only." "That is the man then for me," said the amiable Pearce, let us go, and hear him."

An aged minister, states, that in the early part of his ministry, being in London, he called on the late Rev. Mathew Wilkes. Mr. W. received him with courtesy, and entered into conversation, which was kept up briskly till the most important religious intelligence in possession of each had been imparted. Suddenly there was a pause, which was broken by Mr. W. "Have you any thing more to communicate?" "No, nothing of special interest." "Any further inquiries to make?" "None." "Then you must leave me. I have my Master's business to attend to. Good morning." "Here," says the minister, "I received a lesson on the impropriety of intrusion, and on the most manly method of preventing it."

10,000 Chinese New Testaments.

From the following letter of the Rev. John Evans, president of the Anglo-Chinese college at Malacca, to the directors of the British and Foreign Bible Society, it will be seen that 10,000 copies of the Chinese New Testament, authorized by them to be printed, were nearly ready for distribution, and that the demand was so great that 50,000 or 100,000 could easily be distributed. The contributions of American and British Christians for this object must soon be increased an hundred fold, to supply all who are waiting for the bread of life.

Anglo-Chinese College, Malacca, Feb. 25, 1835.

Your letter, addressed to my colleague, Mr. Hughes, dated May 27, 1834, arrived in November last; and was immediately forwarded to me, as Chinese missionary at this station, and principal of the College. I had previously received a former resolution of the committee, which had been sent out to the Rev. S. Dyer, who immediately forwarded it to me at Malacca. The men were busily employed in working off the 5,000 New Testaments which that resolution authorized us to print, when the latter one arrived, authorizing a further edition of another 5,000 copies. The whole 10,000 will, I trust, soon be ready, and, I doubt not, soon be disposed of. I have lately distributed several thousands of tracts, which have prepared the minds of the people for the reception of the New Testament, many of which have been already distributed; and it is pleasing and satisfactory to state, that they are received and perused with the greatest avidity and attention. The late persecution of the Christians has impeded a little the progress of our proceedings; but I have no doubt such a circumstance will be overruled for the general benefit of the Chinese. The people have since become earnest in their solicitations for Christian books; and it is our intention at once to put as many copies of the New Testament into their hands as we possibly can. During the late persecution, the native Christians behaved with great constancy and firmness: some were beaten; others imprisoned, and their goods confiscated; part made their escape, but were obliged to wander about, seeking obscure retreats, destitute of the necessaries of life, and almost of clothing. But the great Head of the church interfered speedily for the liberation and relief of his persecuted, afflicted children. Leang Afa, the Chinese Evangelist, fled to Malacca, to take refuge with me. Since his arrival, we have persevered, in spite of every obstacle; and find in all our movements, that our God is with us; that he is a wall of fire round about us, shielding us from danger. I trust you will forward to me another resolution as early as possible, authorizing me to print an additional supply to the 10,000 already granted as I feel persuaded that, long before its arrival here, we shall be quite destitute. There seems to be a wide and effectual door opening in China, so that thousands and millions of the New Testament will ere long be wanting. Indeed, at the present time we could easily dispose of 50,000, yes 100,000 if we had them to distribute. It is an evident proof, that the gross darkness which hath so long covered the vast empire of China and the minds of the many millions of Chinese in this vast Archipelago, is fast being superseded by the glorious light of everlasting truth. Were it not so, satan would not have been stirred up to cause the late persecution; but notwithstanding all the armies of the aliens, truth shall prevail, and the everlasting Gospel will ere long spread through China, in the length of it and in the breadth of it: and I feel convinced that the Lord will carry on his work, till he shall call even the millions of China to praise him. The harvest truly is great, but the laborers are few, very few—twelve laborers to 300,000,000 of human beings. Oh! pray to the Lord of the harvest, that he would send more laborers into his harvest!

From the Sunday-School Journal.

The Choctaw Boy.

BETHABARA CHOCTAW NATION, Sept. 14. 1835.

My dear children and young friends—

Perhaps you may not dislike to read a letter from a missionary among the Indians of the far distant west. This letter may then be considered as addressed to each dear child who reads it, and also to all who hear it read.

Did any of you ever read about a little Choctaw girl, named Tawahokny, who died a little more than a year ago? If so, you will recollect that her situation was extremely poor as to outward comforts, and her body much diseased. But were you not pleased to hear her say, "Though I am afflicted with these dreadful sores, yet may he my Father above will pity me as he did Lazarus. O that I might become like Lazarus? who, though he suffered such great distress and died, was carried by angels to heaven and saved." If I mistake not, it was mentioned how she prayed for her brothers and kindred; and that a little before her death, she solemnly addressed one of them, who had strayed far from the fold of Christ. I am happy now, my dear children, to inform you that her prayers for this brother have been had in remembrance, and graciously answered. Yesterday I had the pleasure of receiving him once more to all the privileges of the church; at which time he acknowledged that the exhortations of his little sister had deeply affected his heart.

I will only add concerning this family—the mother of little T., who was so glad that her daughter loved Jesus better than she loved her kind mother, has since gone to join her in the song of the Redeemer; while the aged father keeps on with steady pace and cheerful zeal, in the same "bright path" (as they call it) towards "the country beyond the skies." But, my dear children, my object when I began to write this letter was to tell you something concerning a dear little Choctaw boy, who died a few weeks ago.

He was born in the great wilderness, on the east of the Mississippi river, in the year 1827. His father has only an Indian name, which signifies, when interpreted into English, *Keep on killing with it.* Somebody, however, (perhaps it was a missionary,) gave to this little boy the name of *Henry Obookiah.*

His parents were ignorant, wild, and wicked, like all other heathens, until a very few years ago. But our blessed Lord and Savior Jesus Christ sent missionaries into the country of the Choctaws, with his gospel to preach. He also graciously blessed their labors with the influences of his holy spirit, upon the hearts of a great many of these poor red people of the forest. Hundreds of the aged and the young began to call upon the name of the Lord Jesus—that same great and glorious Saviour whom you hear preached—and to whom I hope you all do pray. Little Henry's parents gave themselves to God to be his people. And after they came across the great Mississippi river, to find a home in this region, having settled within five or six miles of this missionary station, they united with this church. Henry, the oldest son, was about six years old at that time. His father has recently been chosen to be an officer in the church.

Nothing very remarkable appeared in this little boy until he was about five years old. And, indeed my dear young friends, it is but little that I have been able to learn respecting him. I was not very intimately acquainted with him. I had noticed him merely as being a remarkably pleasant and healthy child. But why should I withhold from my little readers the few particulars that I have been able to collect? You may, perhaps, think more of, and pray more for, your little red friends in the wild woods, if I tell you something about them.

When Henry was about five years old, his father took him abroad one day a few miles to see some of his friends. On their return home at night, the little son directed his eyes upward to the twinkling stars, and said, "Father, who made those stars?"

"The great Jehovah, our Father in heaven, made them, my son; and he made all other things."

Little Henry was then silent for some time, and mused as he rode along upon what he had heard about his Father in heaven. Again he asked—"Did Jehovah make all men?"

"Yes."

Then said he, "Well, it must surely have been he who caused me to be born."

"Yes," said his father, "and if you will be a good child—if you will become his child, you can see God."

"Can I see God, indeed?"

"Yes, if you will become his child, and be truly good, you can go and see him when you die."

"But, father, how can I become good?" inquired little Henry with eagerness.

"You must hear, and obey the words of God, and never tell lies, nor steal any thing. And you must obey your father and mother in all things."

"Father, do all children do these things? Are my uncle A.'s children good children?"

"I am afraid not, my son; but you ought to be so," said his father.

At other times afterward he used to converse freely with his father about such things, especially when he was from home with him. But while at home being mostly with his mother, he frequently put such questions to her, in a serious manner. His mind seemed to be much on the things of God and eternity. His pious mother instructed him on religious subjects, so far as she was able. But, O my dear readers, this Indian woman had never learned to read the Bible, and other good books; and she had heard the gospel preached but a few times; so that it was but little she could teach her inquiring son, in comparison with what your mothers can teach you.

Little Henry once spoke of an infant sister that had died not long before, saying, "I suppose my little sister Mary is now in heaven."

His mother replied, "I hope so, because it is said, of such is the kingdom of heaven."

He then asked, "Cannot I go to heaven, mother? Would not God take me there if I should go up on the top of the house, and call upon him to do so?"

"No, my child, for your little sister did not go there while she was alive. You saw her body put in the ground. It was her soul that went to heaven when she died. So you cannot expect to go there alive; but when you die, if God will take you to the good place beyond the sky, then may be you will see your little sister there."

Henry once attended a funeral of an uncle, who had died in the Christian faith. He was very thoughtful, and when he returned home, asked his mother why the people sang and prayed before they buried the corpse. She told him that it was proper for Christians to do so when they buried their dead; and because the deceased had been used to pray in his life time. Some months afterward, as he sat musing by the fireside, he suddenly spoke, saying, "I suppose my uncle is now in heaven."

His mother answered, "Yes, I think he is, if he was sincere in his prayers: but if he was not a true Christian, he could not have gone to that good world above."

"Mother," exclaimed Henry, "cannot I too go to heaven?"

"Not when you are alive," said she.

"But, my mother, *I wish to go to heaven very much.* And don't you think if I should now climb up to the top of the house, and call aloud to Jehovah, that he would come and take me up then, away beyond the sky?"

"No, my son, you must wait till you die, and if the Lord Jesus Christ owns or acknowledges you as his child, he will surely save you in his kingdom."

My dear young friends, let me ask you, have you inquired of your parents how you can become good? Have you, like this little Indian boy, expressed your earnest desire to go and see God? When you have heard your parents, and Sabbath-school instructors, or the ministers of God, tell you your danger as sinners, and the way to be saved,—did you, like this little Henry, a poor Choctaw boy, lay up these things in your hearts? One thing I wish you all to remember—it is this: little Henry *had never been to a Sabbath-school;* for he lived five miles off and could not attend. He had been to meeting occasionally with his parents, and loved to hear about Jesus Christ the Son of God, who became man, and died on the cross, even for poor Indians. But O how limited was his knowledge in comparison with yours! My dear child, who art now reading these lines, do not by your abuse of good instruction, let this little Indian boy testify against you in the great judgment day. Do not let your Bible, your Sabbath-school, or this letter, which I now write to you from a heathen land, rise up against you, for rejecting the council of God. But I must hasten to tell you of the latter end of little Henry. He never had any opportunity to attend a school, until, I think it was, the last month of his life. A common school was then commenced, five or six miles from his father's residence, and his parents made an arrangement to have him boarded near to the school house. O how gladly did he consent to leave his home, and go where he could learn to read the word of God. How did his full black eye sparkle with delight when he came to my house and obtained a spelling book. And I would here remark, that his very countenance expressed the soft affections—the kind dispositions of his heart; and his uniform good behavior secured to himself the good will of his school mates, and the love of his teacher.

[To be continued.]

Little Charles.

A Baptist minister gives the following account of the self-denying spirit of a little boy, which many older people would do well to imitate.

A few weeks since, I visited Mrs. W——, a member of the church under my care. Her little son, Charles, about five years old, was amusing himself near her, when I entered the room, but immediately left his playthings, exclaiming—"I've got it—I've got it,—here it is;" and climbing to a low shelf, took off a box, and returned to me with a countenance beaming with delight, and placed it in my hands. "Charly," I inquired, "*what* have you got that pleases you so much?" "It is my box of cents."—"And where did you obtain them, Charly?"—"They are my rewards for being up to the head in school."—"And what do you mean to do with them, my son?"—"I want to give them to the poor heathen children, so that *they* may go to school." Here he opened his little treasury, and counted into my hand eighteen cents, and expressed a wish that I would send them to Burmah.

He had been present with his mother, when Mrs. Wade addressed a large number of ladies, upon the moral condition of the heathen, and he became so much interested in her story, that he resolved from that time, to give his little savings to the "heathen children." He has since made an addition to his donation.

His mother told me, that a short time previous to my visit, a pedlar had called at the house, and displayed his merchandize before the family.—The attention of little Charles was attracted by several of his articles, and particularly by a toy watch; which, of course, the pedlar was desirous should be bought for his amusement.—"Charly," said his mother, "do you want it?"—"Yes, mother, do buy it for me?"—"But, Charly, you have money of your own in your box; why ask me to buy it for you?"—"Yes, Charly," said the pedlar, "come, buy it; it will be easy for you to get more money in your box." Charles looked at the watch, and said "It is pretty;" then at his mother, who turned away her eyes. "Come," said the pedlar, "you will not buy a pretty watch so cheap, of any body else." Charles directed his eyes towards his money-box, then towards the watch again, and at last he exclaimed, "No! I won't spend my money for the watch; for then the poor heathen children can't go to school." The victory was complete. The child cheerfully suffered the pedlar to leave the house.

Ah! thought I, how many heathen children might receive a Christian education, and how many of their parents might possess the word of God, and enjoy the preached gospel, if Christians generally possessed the spirit of this little boy.—That toy was as valuable in his eyes, as many a rich gem, or other costly article, which older persons crave. But the "heathen children" were in his mind, and he felt as if their instruction depended upon *his* gift. If he did not send it, they could not "go to school."—*Youth's Friend.*

REV. ALBERT BARNES.—A letter from York, (Pennsylvania,) states that the synod of Philadelphia, in session at that place, reversed the decision of the second presbytery of Philadelphia, which acquitted the Rev. Mr Barnes from the charge of heresy, preferred against him by the Rev. Dr. Junkin, for matter contained in his commentary on the epistle to the Romans: the appeal of Dr. Junkins being sustained by the following vote, viz: for sustaining the appeal, 143; against sustaining, 16; non liquets, 15; excused from voting, 1. So the synod, by a majority of 111, voted to sustain the appeal, and reverse the decision of the court below; thereby declaring the Rev. Albert Barnes guilty of heresy. The trial was altogether an *exparte* proceeding, the second presbytery of Philadelphia refusing to appear, on the ground that the synod of Philadelphia had no jurisdiction in the case. The following is a copy of the minute of the decision adopted by the synod:

1. *Resolved,* That in view of the proof presented to synod, and of the whole case, the decision of the second presbytery of Philadelphia in the case of the charges of the said George Junkin against the said Albert Barnes, to be and the same hereby is reversed, as contrary to truth and righteousness: and the appeal declared to be sustained.

2. That some of the errors alleged in the charges to be held by the said Albert Barnes are *fundamental;* and all of them contrary to the standards of the presbyterian church of the United States; and that they do contravene the system of truth therein taught, and set forth in the word of God.

3. That the said Albert Barnes be and hereby is, SUSPENDED from the exercise of all the functions proper to the gospel ministry, until he shall retract the errors hereby condemned, and give satisfactory evidence of repentance.

The vote on the 3d resolution stood, yeas 116, nays 31, non liquets 2, excused 6. Mr. Barnes signified his intention *to appeal from this* decision to the next General Assembly.

ORDINATION OF A MISSIONARY.—William C. Jackson, a missionary of the A. B. C. F. M., was set apart to the work of the gospel ministry by an ecclesiastical council at Lancaster, N. H., on Wednesday Oct. 14. As no such devotional service had been attended in Coos county, where, indeed but little attention has ever been excited to the missionary enterprise, and as the day was remarkably fine, a large concourse assembled on the occasion. Pres. Lord, delivered a sermon, on the government of God connected with the ultimate success of the Redeemer's kingdom. Mr. Nichols, formerly a missionary to the heathen himself, delivered an appropriate charge. At the close of the address on occasion of the Right Hand of Fellowship, particular notice was taken of the wife of the young missionary. It occurred to the person giving the right hand to the husband, that there would be no impropriety in a subordinate sense, to give her also the same expression of good will. She was accordingly respectfully asked to step forward in the aisle, which she did. She was then reminded of the sacrifices she was making in the cause of Christ, such as leaving father and mother, sisters and brothers, friends and kindred, home and country, with all the comforts of civilized and Christian society. She was reminded of the trials before her, accompanied with expressions of cordial good will and sympathy of the council that had just ordained her husband. This unexpected incident in the services produced an impression which will be durable as the lives of many who were present.

And here let me say that much injustice has been done to those devoted females who have gone as wives and assistants to the missionaries. They are I believe the most devoted women in the whole Christian community; and I may add, when set down on pagan ground, the most laborious. I heard a gentleman once say in a public assembly that he had visited most of the mission stations among the Indians, (not as a clergyman, but as a private layman) and that of all things which he saw, he was most astonished at the menial labors performed by the females of these missions. They were so severe that he would never suffer a maid in his kitchen to endure so much fatigue. And he shed tears when he made the declaration. How cruel then and unjust, to speak of these excellent women as if their object was to gain applause and live an easy and indolent life.

Mr. Jackson goes to Trebizond in Western Asia, a sea port on the south side of the Black sea, situated within the ancient Pontus.—*N. H. Obs.*

WHAT A PRUDENT SUNDAY SCHOOL TEACHER MAY DO.—A female teacher, attached to one of the Sunday schools in this city, recently in the discharge of the important duty of visiting her scholars, discovered several decanters, &c., in a house in which a member of her class resided. She made no comments at the time on what she saw; but, after her return home, sent to the house a tract, exposing the evils of intemperance. In a few days after, she sent another, upon the same subject, and continued to do so for several weeks. A few days since, the little girl who lived there came running to her teacher with a very smiling face, and exclaimed, "O, Miss! mother has joined the Temperance Society, and father says he will, and that I may too; and then, I think, we shall all be much happier; for I do *know* that some people, when they drink what is in decanters, are *very cross.* I don't think we shall drink any more at our house!"—*N. York Visiter.*

DR. SCOTT'S COMMENTARY.—This valuable work has been translated into the French language, and a considerable part of the translation has been published at Paris. The *Archives du Christianisme,* in noticing the fact, remarks:—"This pious commentator has no need of our praise; his work on the Bible begins to be appreciated among us, as it has long been in his own country, where more than 45,000 copies of it have been published." Among the excellencies which the French editor notices as characteristic of this work, is its explication, as far as possible, of the Bible by the Bible. "His commentary," it is remarked, "is nothing more nor less than the Bible analyzed and compared."

GEORGIA.—Extract of a letter from a clergyman to the editor, dated Athens, Geo. Oct. 24th, 1835: "We have had this season a number of camp-meetings, in all of which there has been more or less evidence of the presence of the Divine Spirit. Many souls have been hopefully converted to God."—*Ch. Obs.*

MISSIONARY CAUSE IN PRUSSIA.—It was stated recently at a public meeting in London, by professor Tholuck, that no Missionary Society was formed in Prussia, without the patronage of the King, and that he favored every where their establishment. By a regulation of the government, *every letter on missionary affairs* going to any part of the kingdom, goes *postage free.*

Rowland Hill.

The following account, given by the late John Griffin, of Portsea, in his funeral sermon for his venerable friend, will be read with interest.—

"Mr. Hill, when I was with him at Bristol Tabernacle, related to me, in his pleasant manner, a fact, which occurred in his youth between his father, Sir Rowland Hill, his brother Richard, and himself. The father was not pleased with what he considered the irregular conduct of his sons, in descending so low as to preach in the villages and in the fields. One fine summer evening, our deceased friend was preaching by the side of his father's park, at Hawkstone, Shropshire. His powerful voice, exerted in a zealous degree, was sufficiently strong for the sound occasionally while he was preaching, to reach the ears of his father, then sitting in his drawing room, confined by indisposition. He sent a servant to Richard to require his presence, and, on his arrival, he inquired whose voice it was that he heard, "It is Rowland, I suppose, sir, preaching to the people in the neighborhood." "Go and tell him to come to me immediately," was the command of the father. Richard obeyed, and went to Rowland, and whispered to him that he must go directly to his father, Rowland said, "What shall I do with the congregation? I cannot go unless you come up and finish my discourse." Richard immediately began to preach, and Rowland went to his father, and received a lecture for his irregular conduct.—While receiving this lecture, Sir Rowland said to him, "I hear some other person preaching now—who is that?" "I suppose it is Richard finishing my sermon, sir," said Rowland. "Go immediately," said his father, "and tell him I command him to come at once to me, and do you come with him." Rowland immediately obeyed, but when he came to Richard, he had finished the discourse, and dismissed the people. They both went to their father, who severely reprimanded them for so degrading themselves. They both used some affectionate and respectful language to him, and employed some witticisms, and told some risible anecdotes about the grateful expressions of the poor elderly women, which made the father, in spite of his anger and his gout, to smile; for the baronet was of course pleased that the people in the neighborhood of his mansion should be kept in good humor. When his sons perceived that his anger had abated, they bowed and retired: and so the matter ended."

The Rev. George B. Ide, of the First Baptist Church of Albany, has received a call from the Federal street Baptist Church, Boston, their former pastor, Rev. Mr. Malcolm, having gone to India.

EDWARD W. NORTH, Mayor of Charleston, S. C. has appointed Thursday the 5th of Dec. as a day of Prayer and Thanksgiving in that city.

SPECTATOR.

Boston, Wednesday, Nov. 11, 1835.

TO CORRESPONDENTS. The communication of VIRD MONT, is too much pointed against another paper to be inserted. We thank him for his good wishes, but wish not to raise ourselves up by decrying others.

A. B. complains of our admitting the communications of S. S. and H. S. W. on ministerial exchanges on the Sabbath, into the Spectator. We must inform A. B. that when communications are sent, written with good intentions, without designing to appeal to the prejudices of the community, we shall insert them, and leave the readers to decide as to the amount of argument they contain. Any one shall be heard in the Spectator for just the same reason that he would be in a convention on this subject. The Spectator shall be open to free discussion as long as we have any thing to do with it. We cannot insert A. B.'s communication, because it would not be treating S. S. and H. S. W. with respect, neither would he wish us to, if he knew their names and characters. Whether S. S. adduces "reasons" or not,—and our readers are not all prepared to say he does not,—he "loves the ministry of reconciliation" and "the gospel which they preach:" and if he lacks in argument on this subject, we know he does not on some others connected with the reformation of the times. We wish we had many such "Jehus."

In justice to H. S. W. we must say her article was received before the report was published, and of course before she saw it. And if the report had never appeared, neither A. B. nor any one else who have found fault with it.

If the report is based on firm principles, it will stand all the attacks which can be made. If the principles are false, they may be shaken by appeals to the prejudices (if you please) that is, previously formed opinions as well as by argument.

If A. B. has arguments to send in, we shall be glad to insert them. In his communication, he says:—

The "report" contains *arguments.* The charges of "guilt" and "sin" which H. S. W. brings will not be substantiated, until she has answered the reasoning of that report. She thinks it may be right for a minister to travel in making an exchange, if his family is sick. Will she tell us why? Would a farmer be justified in reaping his grain on the Sabbath because he was hindered on Saturday by the sickness of his family?

In conclusion, Mr. Editor, let me say your readers want *argument.* The report you have published is a piece of sober argumentation, and such a reply to it should be.

Population of the United States.

In some nice calculations on the increase of population in the United States, which we prepared for the Quarterly Register in 1833, we arrived at the following estimates of the population in 1835 and 1840, with the estimated annual increase.

	1830	1835	1840	Ann. Inc.
Me.	399,462	462,300	535,000	3 pr ct.
N. H.	269,533	285,000	300,000	3,000
Vt.	280,679	302,400	326,000	1.5 pr ct.
Mass.	610,014	657,000	708,000	1.5 " "
R. I.	97,212	104,700	113,000	1.5 " "
Ct.	297,711	310,230	323,000	2,500
N. Y.	1,913,508	2,196,000	2,500,000	1.6 pr ct. and 27,000
N. J.	320,779	345,000	371,000	1.5 " "
Pa.	1,347,672	1,514,000	1,700,000	2.3 " "
Ohio	937,679	1,120,000	1,300,000	36,200
Ia.	341,582	466,000	606,000	4 pr ct. and 10,000
Ill.	157,575	254,000	408,000	10 " "
Mich.	31,260	74,000	184,000	20 " "
W. T.	1,500	6,900	32,000	36 " "
Fr. S.	7,004,664	8,097,500	9,406,000	3 " "
Del.	78,379	78,700	81,000	400
Md.	446,913	467,000	487,000	4,000
D. C.	39,858	45,000	50,000	1,000
Va.	1,211,272	1,264,000	1,336,000	12,500
N. C.	738,470	788,000	838,000	10,000
S. C.	581,458	616,000	651,000	7,000
Ga.	516,567	602,000	701,000	3.1 pr ct.
Ala.	308,997	416,000	527,400	4 " " and 8,000
Miss.	136,806	220,000	355,000	10 " "
La.	215,575	253,000	291,000	7,500
Fl. T.	34,725	70,000	141,000	15 pr ct.
Tenn.	684,822	817,500	950,000	26,500
Ky.	688,844	748,000	808,000	12,000
Mo.	140,074	201,000	289,000	7.5 pr ct.
A. T.	30,383	48,900	79,000	10 " "
Sl. S.	5,851,501	6,635,100	7,594,000	2.6 " "
U.S.	12,856,165	14,783,000	17,000,000	2.83

Data on which the above calculations are founded, as given in the Register:

MAINE. The rate of increase from 1830 to 1840, is taken the same as from 1820 to 1830. The physical resources are great, as forests, water power, fisheries, &c.; consequently, the increase of population must continue about the same, at the annual rate of somewhat less than 3 per cent.

NEW HAMPSHIRE. The rate of increase in such old states as New Hampshire, with small physical resources, must be arithmetical rather than geometrical. It is probable, however, that the manufacturing districts will justify the small increase of 3,000 a year.

VERMONT. Some new settlements and some manufactories will make the increase about the same as from 1820 to 1830, and the rate a little less.

MASSACHUSETTS. The annual rate of increase is taken at 1.5 per cent., a trifle less than it was from 1820 to 1830. The increase of manufactories, the ready market for the produce of farms, and the fisheries, will warrant such an estimate.

RHODE ISLAND. The increase is confined to the manufacturing districts; and as the principal streams are now occupied, and the district of which Providence is the centre, is extending more into Massachusetts, the rate of increase will probably be not greater than 1.5 per cent.

CONNECTICUT. (See New Hampshire.) Notwithstanding the increase of manufactories, the constant emigration to the west and to New York city, will prevent any considerable alteration in the increase.

NEW YORK. The resources of New York are very great; but as most of the productive land has been taken up, the rate of increase cannot be as great as at former periods. The increase will probably continue at something more than arithmetical ratio. Hence the two are blended by adding 1.6 per cent., the half rate of 3.2 per cent., to 27,000, the half arithmetical increase of 54,000

NEW JERSEY. The rate of increase cannot be materially altered. It has been very uniform since 1790. Those parts in the vicinity of New York and Philadelphia, and the manufacturing community at Patterson, will continue to increase sufficiently to keep up the same ratio, nearly 1.5 per cent.

PENNSYLVANIA. The rate of increase has been very uniform in Pennsylvania. The physical resources of this state have not been so much developed as New York. They are probably as great, but the enterprise necessary to bring them out, has not yet been exerted. The present rate of increase will probably continue for many years, a little more than 2.3 per cent.

OHIO. The resources of Ohio are by no means yet developed. The soil is extremely fertile, and very little waste land. The canals will produce a great increase of population, as well as the enterprise of free, industrious, and ingenious inhabitants. This state is capable of supporting as dense a population as Ireland or Holland. No inland country in the world has greater commercial privileges. By the Welland canal, they communicate with Lake Ontario and Lower Canada; by the Erie canal, with the eastern and middle states, and by the Ohio river, with the south-western. Nothing is wanting, but the wealth of New York, to render this, at no distant period, the first state in the Union.

INDIANA. The extreme fertility of Indiana will insure a great increase of population. Doubtless, canals will soon be constructed in this level state, which will bring the interior nearer to market.—The resources are yet but little brought out.

ILLINOIS. The fertility of the soil, the contiguity to great rivers, and the mines, must produce a great increase of population in Illinois.

MICHIGAN. In calculating the increase since 1830, 1500 have been deducted out for that period, as the population of the N. W. Territory, which is now nominally a part of Michigan, but will probably be separated when the latter becomes a state. Michigan is well situated, and is now probably increasing faster than any other part of the Union.

WISCONSIN. The mines in this territory will attract some settlers, and some towns will spring up on the water courses, and produce considerable increase in the population.

MARYLAND. The rail road will produce some increase in Baltimore and the western parts of the state; but the decrease of slaves will prevent any additional increase in the whole state.

DISTRICT OF COLUMBIA. The canal will produce some increase, more than formerly, so that it may be safely estimated at a thousand.

VIRGINIA. The whole increase is taken somewhat less than from 1820 to 1830. The principal increase is west of the Blue Ridge. But as this is distant from market, and other states having similar products, have better water communications with markets, settlers will prefer the latter; consequently, the increase of the state must decline.

NORTH CAROLINA. The gold mines in this state will produce considerable increase in those districts. The western parts are far distant from market, and the eastern parts are so much poorer land than Alabama, Mississippi, Tennessee, Missouri, &c., whose products are the same, that they can increase but little. The increase in this state has been very uniform.

SOUTH CAROLINA. The south-western states compete still more with South Carolina than with North; consequently, the increase must be less; the rail road and canals, however, will have some effect in raising it, so that 7,000 may be taken as a medium.

GEORGIA. The new lands of Georgia acquired from the Indians, have been so quickly taken up, that the population has increased very rapidly.—Henceforth the increase cannot be as great. The policy of the state government in distributing the new lands by lottery, must have an injurious effect on the permanent prosperity and increase of population in the state. Care is not taken to preserve the land in a productive condition. By the method of cultivation, the soil is soon exhausted, and the planter, by lottery, draws another plantation, or purchases one at a low price, and leaves his own exposed to the washings of heavy rains, which soon ruins much of the uplands. The new lands of Alabama and Mississippi are more productive and less liable to injury; hence new settlers will prefer these states. The acquisition of new lands will secure a large increase for the present.

ALABAMA. The increase of this state, for a few of the first years of its settlement, was very rapid. The rate hereafter will not be so great, as the staple productions are not so valuable, and slaves are not allowed to be brought in from other states for sale. But as the soil is very good, and cotton can be raised at half the expense it costs in Carolina, the increase will continue very great.

MISSISSIPPI. The recent acquisition of the productive land from the Indians, and its vicinity to the Mississippi river, will insure a large increase of population. Still the estimate must be doubtful, for it is uncertain how rapidly these lands may be vacated by the Indians, and brought into the market.

LOUISIANA. The increase of this state will not materially vary. It is not a climate to which whites will emigrate. Although there are immense quantities of slaves annually driven to this state, yet owing to excessive labor in a debilitating climate, and their cruel treatment, the great mortality prevents a proportionate increase of population. This system of working slaves to death, must be regarded as a species of murder.

FLORIDA. The increase of population is uncertain. Though, from the adaptedness of the soil to the cultivation of sugar and tropical productions, the increase will probably not be far from the estimate.

TENNESSEE. Tennessee, from its water communications and good soil in the western parts, will continue to increase; but rather in an arithmetical ratio, as most of the new lands are taken up, and the production of cotton is not so profitable as formerly.

KENTUCKY. The increase in Kentucky has been very uniform, in an arithmetical ratio. There is much waste land in the south middle parts of the state, and the inhabitants, from the influence of slavery, are deficient in that enterprise that is found in the adjoining state of Ohio, which will prevent a great increase of population. The rail road and other internal improvements may give some impulse.

MISSOURI. The mines and water communications of this state must produce a pretty uniform rate of increase.

ARKANSAS. The increase of Arkansas, from its proximity to navigable waters, must be considerable, though not so great as in territories bordering on more thickly settled states, as Michigan.

Daily Bible Lesson.

We are anxious that there should be more systematic study of the Bible in families. If our labors in this department do not promote this object, we shall consider much of our time lost.—Some think it might be well to omit these lessons in the Spectator. We are persuaded that such do not sit down with their children and families and study the Bible. We have ourselves felt the need of such exercises to assist us in making family devotions interesting and profitable to children under our care. Let a family try the experiment, and make use of these or other similar exercises, at their morning devotions, and we hesitate not to say that within three months they will wish any thing omitted rather than the Bible Lesson.

It is a most alarming state of the times, that so little is done to promote family religion. There appears to be an antipathy to mutual thought and reflection on the truths of the Bible as read in the family. Many appear to think it a waste of time to sit down and have familiar conversation,—questions and answers on the truths of the Bible. Fathers appear to act as though it was something beneath their notice. There is nothing *exciting* about it. This dread of calm Bible study and reflection, we repeat it, is a most alarming sign of the times. We must have more study of the Bible, or we shall lose the main support of the institutions of our country. We wish we could reiterate the sentiment, until it should ring in the ears of every Christian and every parent,—BRING YOUR CHILDREN AND THE COMMUNITY MORE UNDER THE INFLUENCE OF THE TRUTHS OF THE BIBLE, OR

OUR CIVIL AND RELIGIOUS INSTITUTIONS ARE GONE,—FOREVER GONE.

The lessons are copied from the Spectator into the American Presbyterian of Nashville Ten.

The lesson for this week is peculiarly appropriate to the times in which we live.

DAILY BIBLE LESSON.

LESSON LIII. Our Lord's Examination before the Jewish Sanhedrim.

John xviii. 19 to 24, and the parallel passages.

MONDAY. Read v. 19. Who was the high priest? Read v. 24.

"What was it that he taught, and with what view he had gathered so many followers."—*Doddridge.*

Repeat v. 20. *Jesus answered him, I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing.*

How had Jesus spoken? Where? Had he not taught his disciples in private?—What then is meant?

Read Mat. x. 27, *and* Luke xii. 1 to 5.

The Jews wished to prove that Jesus was fomenting a rebellion against the Roman government; and for this purpose, he would naturally have secret conclaves and plans which he would not divulge.

Pray that men may never teach any doctrines, or enter into any plans, which they are unwilling should be known.

TUESDAY. Repeat v. 21. *Why asketh thou me? ask them which heard me, what I have said unto them; behold, they know what I said.*

Is it proper to ask a criminal to testify against himself? Who should testify? Was there any thing improper in this answer of Christ?

"Jesus here insisted on his rights, and reproves the high priest for his unjust and illegal manner of extorting a confession from him. If he had done wrong, or taught erroneous and seditious doctrines, it was easy to prove it, and the course which he had a right to demand was, that they should establish the charge by fair and uncontrovertible evidence. We may here learn, 1st. That though Jesus was willing to be reviled and persecuted, yet he also insisted that justice should be done him; 2d. He was conscious of innocence, and had been so open in his conduct, that he could appeal to the vast multitude which had heard him, as witnesses in his favor; 3d. It is proper for us, when persecuted and reviled, meekly, but firmly, to insist on our right, and to demand that justice should be done us. Laws are made to protect the innocent, as well as to condemn the guilty; 4th. Christians, like their Savior, should live so that they may confidently appeal to all who have known them, as witnesses of the sincerity, purity, and rectitude of their lives."—*Barnes.*

Read 1 Pet. iv.

Read v. 22. What right had he to strike him?

Pray that Christians, when unjustly arraigned, may be able to appeal to their words and their works as evidences of their innocence.

WEDNESDAY. Repeat v. 23. *Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?*

What is meant by 'evil?' by 'well?'

'If I have promulgated treasonable or false doctrines, bring your proof; if not, let me be treated as innocent."

"While an accused person is on trial, he is under the protection of the court, and has a right to demand that all legal measures should be taken to secure his safety and acquittal. On this right Jesus insisted, and thus showed, that though he had no disposition to take revenge, that he could bear all insults without retaliation, yet he insisted that when arraigned, strict justice should be done. This shows that his precept, that *when we are smitten on one cheek, we should turn the other*, is consistent with a firm demand that justice should be done us. That precept refers besides rather to private matters than to judicial proceedings. It does not demand that when we are unjustly arraigned, or assaulted, and when the law is in our favor, we should sacrifice our rights to the malignant accuser. Such a surrender would be injustice to the law and to the community, and be giving legal triumph to the wicked, and destroying the very end of all law. In private matters, this effect would not follow, and we should there bear injuries without reviling, or seeking for vengeance."—*Barnes.*

Pray that Christians, when unjustly arraigned by a mob or otherwise, may insist upon their rights as citizens.

THURSDAY. Read Mat. xxvi. 59 and 60 first part, *and* Mk. xiv. 55, 56. Why did they seek false witness? What is a false witness? Why did they not prove anything?

Read Mat. xxvi. 60 last part and 61, *and* Mk. xiv. 57, 58, and 59. Did they testify to the same fact? Did they agree? Did either of them state the case truly? How many witnesses were necessary to convict a man?

Read Luke xxii. 66. Explain.

Read Mat. xxvi. 62, 63 first part, *and* Mk. xiv. 60, 61 first part. Why did Christ answer nothing?

Read Lk. xxii. 67, 68, and 65.

Read Mat. xxvi. 63 last part, *and* Mk. xiv. 61 last part, *and* Lk. xxii. 70 first part. What is meant by 'abjure thee by the living God?'

The high priest now put Christ on oath, so as to make him give an answer to his question. If he said—yes, it would prove him guilty of blasphemy; if he said—no, of being an impostor.

Repeat Mat. xxvi. 64. *Jesus said unto him, Thou hast said: nevertheless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.* Read Mk. xiv. 62, *and* Lk. xxii. 70 last part.

Did he then say he was the Messiah? At whose right hand? What does this denote? Where did he or will he come in the clouds?

Pray that unbelievers and persecutors may fear to oppose the Savior, who is thus almighty.

FRIDAY. Repeat Mk. xiv. 63. *Then the high priest rent his clothes, and said, What need we any further witnesses.* v. 64. *Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.* Read Mat. xxvi. 65, 66, and Lk. xxii 71.

Why did he rend his clothes? What is 'blasphemy?' Had they the power of life and death? Why was he guilty?

Read Lev. xxiv. 10 to 16.

Pray that tyrants and oppressors may not have the power of inflicting death or any punishment on their victims.

SATURDAY. Repeat Mat. xxvi. 67. *Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,* v. 68. *Saying, Prophesy unto us, thou Christ, who is he that smote thee?* Read Mk. xiv. 65, *and* Lk. xxii. 63, 64.

Why did they thus insult him? What does 'buffeted' mean? 'mocked?' What did they do to his eyes? What is here meant by 'prophesy?' Did not Jesus know?

Read Is. liii. Questions on v. 7, &c.

Pray that the followers of Christ may be patient under provocation.

QUESTION. What passages of Scripture show that great reformers must expect persecution and reproach from the world?

From the Liberator.

LETTER FROM MR. THOMPSON TO MR GARRISON.

THURSDAY EVENING, October 22, 1835.

MY VERY DEAR FRIEND—

and fellow laborer in the cause of freedom for two millions two-hundred and fifty thousand American slaves:

Since despatching the few hasty lines which I wrote you on receipt of the news of yesterday's proceedings in Boston, I have yielded to a strong impulse to address you a longer communication, more fully expressive of the views and feelings with which the signs of the times have inspired me. I despair, however, of finding words to express adequately the deep sympathy I cherish with you in the midst of your trials and persecutions, and the feelings of my soul as I contemplate passing events, and follow out to its ultimate results, the headlong wickedness of this generation. Surely we can enter somewhat into the experience of the lamenting prophet when he exclaimed;—'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of this people.

How unutterably affecting is a view of the present aspect of the country! The enslavement of the colored population seems to be but one of a hideous host of evils, threatening, in their combined influence, the overthrow of the fairest prospects of this wide republic. Of the abolition of slavery I feel certain. Its doom is sealed. I read it in the holy and inflexible resolves of thousands who are coming up to the contest with the spirit of martyrs, and in the strength, and under the leadership of Jehovah. I read it in the blind fury and unmitigated malignity of Southern tyrants and their Northern participants in crime. I read it in the gathering frown, and bursting indignation of Christendom. The consummation of our hopes draws nigh. The times are pregnant with great events. America must witness *another* revolution, and the *second* will be far more illustrious in its character and results than the first. The second will be a *moral* revolution. A struggle for higher, holier, more catholic, more patriotic principles: and the weapons of our warfare will not be carnal, but mighty through God to the pulling down of strong holds. During the progress of this latter revolution will be witnessed the *advent of* 'LIBERTY,' in the true sense of that now much abused and perverted name.

'O spring to light, auspicious babe, be born'!

While, however, I have no fears respecting the ultimate effectuation of the object so dear to our hearts, I have many fears for the perpetuity of this nation as a Republic—for the continuance of these States as a Union—for the existence of that Constitution, which, properly respected and maintained, would bless the country and the world. These fears do not arise from any tendency to such results in the principles of abolition in themselves considered. Those principles are conservative of the peace, and happiness, and security of the nation; and, if voluntarily acted upon, would heal many of the feuds and animosities which have endangered the integrity of the Union. My fears are founded upon the symptoms every where exhibited, of an approach to mob-supremacy, and consequent *anarchy*. In every direction I see the minority prostrate before the majority; who, despite of law, the constitution, and natural equity, put their heel upon the neck of the weaker portion, and perpetrate every enormity in the name of '*public opinion.*' 'PUBLIC OPINION' is at this hour the *demon of oppression*—harnessing to the ploughshare of ruin, the ignorant and interested opposers of the Truth in every section of this heaven-favored, but mob-cursed land. Already the Constitution lies prostrate—an insulted, wounded, impotent form. A thousand hands are daily uplifted to send assassin daggers to its heart. Look on the pages of the daily press, and say, if traitors to Liberty and the Constitution are not sedulously schooling a hood-winked multitude to commit a suicidal act upon their own boasted freedom? Count (if they can be counted) the disturbances occurring all over the land, and say, is not mob-supremacy the order of the day? Where is the freedom of speech? where the right of association? where the security of national conveyances? where the inviolability of personal liberty? where the sanctity of the domestic circle? where the protection of property? where the prerogatives of the judge? where the trial by Jury? Gone, or fast disappearing. The minority in every place speak, and write, and meet, and walk, at the peril of their lives. I speak not now exclusively of the Anti-Abolition mania which has more recently displayed itself with all its froth and foam and thirst for spoliation and blood. I have in mind the anti-Mormonism of Missouri, and its accompanying heart-rending persecutions:—the *Anti*-Anti-Masonic fury, with the ABDUCTION OF MORGAN, and its other grim features of destruction and death:—the burning zeal of Anti-Temperance, with its bonfires and effigies, and its innumerable assaults upon persons and property:—the Anti-Gambling, and Anti-Insurrection tragedies of southern States, with their awful waste of human life, and the frequent sacrifice of the blood of INNOCENT VICTIMS:—but time would fail to tell of Anti-Whig, and Anti-Jackson, and Anti-Convent, and Anti-Bank, and Anti-Kean, and Anti-Anderson, and Anti-Graham, and Anti-Joel Parker, and Anti-Cheever, and Anti-Colored School, and Anti-House-of-Ill-fame riots, with all the other Anti-men and Anti-women, Anti-black, and Anti-red, and Anti meat, and Anti-drink riots, and mobs, and persecutions, which have distinguished this age and land of Revivals, and Missions, and Bible Societies, and Educational operations, and Liberty, and Independence, and Equality. Suffice it to say, that for some years past, all who have dared to act, or think aloud, in opposition to the will of the majority, have held their property and being dependent on the clemency of A MOB. Were I a citizen of this country, and did there seem no escape from such a dreadful state of things—if I did not, on behalf of the righteous and consistent, (for thank God! there are thousands of such, who cease not day nor night to weep and pray for their country,) hope and believe for brighter days and better deeds, I should choose to bow the dominion of the darkest despot that ever sealed the lip of truth, or made the soul of a slave tremble at his glance. If I *must* be a slave—if my lips *must* wear a padlock—if I *must* crouch and crawl—let it be before a hereditary tyrant. Let me see around me the symbols of royalty, the bayonets of a standing army, the frowning battlements of a bastile. Let me breathe the air of a country where the divine right of Kings to govern wrong is acknowledged and respected. Let me know what is the sovereign will and pleasure of the *one* man I am taught to fear and serve. Let me not see my rights, and property, and liberties, scattered to the same breeze that floats the flag of freedom. Let me not be sacrificed to the demon of despotism while laying hold upon the horns of our altar dedicated to 'FREEDOM and EQUALITY'! I hope, however, for the best. I trust to see the people saved from their infatuation and madness. I look very much to the spread of Anti-Slavery principles for the salvation of the country, for they are the principles of righteous government—they are a foundation for order, and peace, and just laws, and equitable administration; and those who embrace them, will be likely to act wisely and righteously upon other great questions.

A MOB IN BOSTON!! and *such* a mob!!! Thirty ladies *completely routed*, and a board 6 feet by 2 utterly demolished by 3000 or 4000 respectable ruffians—in broad day-light, and broad-cloth! Glorious achievement! and, as it deserved to be—regularly Gazetted. Indeed, this noble army of gentlemanly savages had all the customary adjuncts of civilized warfare. There were 'Posts,' and 'Sentinels,' and 'Couriers,' and 'Gazettes,' and a 'HOMER' too to celebrate their praise! A mob in Boston! The birth-place of the revolution—the Cradle of Liberty! A mob in Washington (!) Street, Boston, TO PUT DOWN FREE DISCUSSION!!

'Hung be the heavens with black!'

Shrouded in midnight be the height of Bunker. Let the bells of the Old South and Brattle Street be muffled, and let the knell of the country's boasted honor and liberty be rung. Ye hoary veterans of the revolution! Clothe yourselves in sackcloth! strew ashes on your heads, and mourn your country's downfall:

'For what is left the patriot here!
'For Greeks a blush—for Greece a tear.'

Would that you had died, ere the sad truth was demonstrated, that you fought and bled in vain!

A mob in Boston! O tell it not in St. Petersburg—publish it not in the streets of Constantinople. But it *will* be *told*; it *will* be *published*. The damning fact will ring through all the haunts of despotism, and will be a cordial to the heart of Metternich—sweet music in the ears of the haughty Czar, and a prophetic note of triumph to the sovereign Pontiff. What American lip will henceforth dare to breathe a sentence of condemnation against the bulls of the Pope, or the edicts of the Autocrat? Should a tongue wag in affected sympathy for the denationalized Pole, the outlawed Greek, the wretched Serf, or any of the priest-ridden or king-ridden victims of Europe, will not a voice come thundering over the billows:—

'Base hypocrites! let your charity begin *at home*—look at your own Carolinas—go, pour the balm of consolation into the broken hearts of your two millions of enslaved children—rebuke the murderers of Vicksburg—reckon with the felons of Charleston—restore the contents of rifled mail-bags—heal the lacerations, still festering, on the ploughed backs of your own citizens—dissolve the star chambers of Virginia—tell the confederated assassins of Alabama and Mississippi to disband—call to judgment the barbarians of Baltimore, and Philadelphia, and New-York, and Concord, and Haverhill, and Lynn, and Montpelier; and the well drest mobocrats of *Utica*, and SALEM, and BOSTON. Go, ye praters about the soul-destroying ignorance of Romanism, gather again the scattered schools of Canterbury and Canaan—get the clerical minions of Southern task-masters to rescind their '*Resolutions*' of withholding knowledge from immortal Americans—rend the veil of legal enactments by which the beams of light divine are hidden from millions who are left to grope their way through darkness here, to everlasting blackness beyond the grave. Go, shed your 'patriotic' tears over the infamy of your country amidst the ruins of yonder Convent. Go, proud and sentimental Bostonians, preach clemency to the respectable horde who are dragging forth for immolation one of your own citizens. Cease your anathemas against the Vatican, and screw your courage up to resist the worse than papal bulls of Georgia, demanding, at the peril of your 'bread and butter,' the 'HEADS' of your citizens, and the passage of GAG-LAWS. Before you rail at arbitrary power in FOREIGN regions, save your own citizens from the felonious interception of their correspondence; and teach the sworn and paid servants of the Republic, the obligations of an oath, and the guaranteed rights of a *free* people. Send not your banners to Poland, but tear them into shreds to be distributed to the mob, as halters for your sons. When, next July, you rail at mitres, and crosiers, and sceptres; and denounce the bowstring, and the bayonet, and the faggot, let your halls be decorated with plaited scourges, wet with the blood of the sons of the Pilgrims—let the tar cauldron smoke—the gibbet rear aloft its head—and CATS and BLOOD-HOUNDS,* (the brute auxiliaries of Southern Liberty men) howl and bark in unison with the demoniacal ravings of a 'gentlemanly mob'—while above the Orator of the day, and beneath the striped and starry banner, stand forth in characters of blood, the distinctive mottos of the age:

DOWN WITH DISCUSSION.
LYNCH LAW TRIUMPHANT.
SLAVERY FOREVER.
HAIL, COLUMBIA!

Before you weep over the wrongs of Greece, go wash the gore out of your national shambles—appease the frantic mother robbed of her only child, the centre of her hopes, and joys, and sympathies—restore to yon desolate husband the wife of his bosom—abolish the slave marts of Alexandria,—the human flesh auctions of Richmond and New-Orleans,—undo the heavy burdens,' 'break every yoke,' and stand forth to the gaze of the world—not steeped in infamy and rank with blood, but in the posture of penitence and prayer, a FREE and REGENERATED nation.'

Such, truly, are the bitter reproaches with which every breeze from a distant land might be justly freighted. How long?—In the name of outraged humanity, I ask, how long shall they be deserved? Are the people greedy of a world's execration? or have they any sense of shame—any blush of patriotism left? Each day the flagrant inconsistency and gross wickedness of the nation are becoming more widely and correctly known. Already on foreign shores the lovers of corruption and despotism are referring with exultation to the recent bloody dramas in the South, and the pro-slavery meetings and mobs of the country generally, *in proof* of the '*dangerous tendency of democratic principles.*' How long shall the deeds of America clog the wheels of the car of Universal Freedom? Vain is every boast—*acts* speak louder than *words*. While

'Columbia's sons are bought and sold;'

while citizens of America are murdered without trial—while person and property are at the mercy of a mob—while city authorities are obliged to make concessions to a bloody minded multitude, and finally incarcerate unoffending citizens to save them from a violent death—while 'gentlemen of standing and property' are in unholy league to effect the abduction and destruction of a 'foreigner,' the head and front of whose offending is, that he is laboring to save the country from its worst foe—while assemblages of highly respectable citizens, comprising large numbers of the clergy, and some of the judges of the land, are interrupted and broke up, and the houses of God in which they met, attacked in open day by thousands of men armed with all the implements of demolition—while the entire south presents one great scene of slavery and slaughter—and while the north deeply sympathise with their 'southern brethren,' sanction their deeds of felony and murder, and obsequiously do their bidding by hunting down their own fellow citizens who dare to plead for equal rights—and, finally, while hundreds of the ministers of Christ, of every denomination, are making common cause with the plunderer of his species—yea, themselves reduce God's image to the level of the brute, and glory in their shame—I say, while these things exist, professions and boasts are 'sounding brass:' men will learn to loathe the name of Republicanism, and deem it synonymous with mob despotism, and the foulest oppression on the face of the globe.

A word to the opposers of the cause of emancipation. You must stop in your career of persecution, or proceed to still darker deeds—and wider desolations. At present, you have done nothing but help us. You have, it is true, made a *sincere*, though impotent attempt to please your masters at the south. The abolitionists have risen after every attempt to crush them, with greater energy and in greater numbers. They are still speaking; they are still writing; still praying; still weeping, (not over *their sufferings*, but *your sins*)—they are working in public and in private, by day and by night—they are sustained by principles you *do* not (because you *will* not) understand—principles drawn pure from the throne of God—they have meat to eat which you know not of, and live, and are nourished, and are strong, while you wonder that they do not wither under your frown, and fall into annihilation before the thunderbolts of your wrath. Some of you have conversed with them. What think you of the abolitionists? of their moral courage—their tact in argument—their knowledge of the scriptures—their interpretation of the constitution? Have you found them ignorant? Have you found them weak? Have you not often been driven to your wit's end by the probing questions or ready answers of these silly and deluded women and children? How then do you expect to conquer? If *finally* by the *sword*, why delay? Commence the work of butchery to-day. Every hour you procrastinate, witnesses an increase of your victims—a defection from your ranks, and an augmentation in numbers and influence of those you wish to destroy. You profess to be republicans. Have you ever asked yourselves what you are doing for the principles you profess to revere? In the name of sacred Liberty, I call upon you to pause. I conjure you,

'By every hallowed name,
That ever led your sires to fame '—

pause, and see whither your present deeds are tending. Be honest—be just—just to yourselves, just to us, before you condemn us, still more, before you seek to destroy us 'Search us, and know our hearts; try us and know our thoughts, and see if there be any wicked way in us.' Condemn us not unheard. 'Strike, but hear.' Remember, too, that your violence will effect nothing while the liberty of the press remains. While the principles and opinions of abolitionists, as promulgated in their journals, are carried on the wings of the wind over sea and land, you do but give a wider circulation to those principles and opinions by your acts of violence and blood. You awaken the desire—the determination to know and understand what 'these babblers say.' Be prepared, therefore, to violate the constitution by annihilating the Liberty of the Press.

In this place it may not be inappropriate to introduce a passage from an able letter, recently addressed by the eloquent M. de Chateaubriand to the French Chamber of Deputies, while that body were advocating the recent law for imposing severe restrictions on the French press:

'I could, (says he,) if I wished, crush you under the weight of your origin, and show you to be faithless to yourselves, to your past actions and language. But I spare you the reproaches which the whole world heaps upon you. I call not upon you to give an account of the oaths you have taken. I will merely tell you that you have not arrived at the end of your task, and that in the perilous career you have entered upon—following the example of other governments which have met with destruction—you must go on till you arrive at the abyss. You have done nothing till you establish the *censorship*; nothing but that, can be efficacious against the liberty of the press. A violent law may kill the man, but the censorship alone kills the idea, and this latter it is which ruins your system. Be prepared, then, to establish the censorship, and be assured that on the day on which you do establish it, you will perish.'

In concluding this lengthened communication, let me exhort you, my beloved brother, to 'be of good cheer,' and to exercise unwavering confidence in the God you serve—the God of Jacob, and of Elijah, and of Daniel—of all who, with singleness, prefer the faithful discharge of duty, and its consequences, to the suggestions of expediency, and the favor of the world. He is able to deliver you in the hour of peril, and give you the victory over all your enemies. To Him resort for refuge. He will be a hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. To all, who with you are waging this holy war, I would say;—Let not passing events move you. The turbulence and malignity of your opponents prove the potency and purity of your cause. But yesterday the abolitionists were esteemed few, mean, silly, and contemptible. Now they are of sufficient importance to arouse and fix the attention of the entire country, and earth and hell are ransacked for weapons and recruits, with which to fight the ignorant, imbecile, superannuated and besotted believers in the doctrines of immediate emancipation. This is a good sign. An unequivocal compliment to the divinity of your principles. 'Ye are not of the world, therefore, the world hateth you. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.' Let your motto be 'ONWARDS!' You have already accomplished much. You have awakened the country from its guilty slumber. You can reckon up three hundred Auxiliary Associations, embracing a large portion of the effective moral energy of the land. The churches of the North are taking right ground upon the question. The principles of abolition are diffused through most of the seminaries of learning. The females of America are nobly devoting themselves to this work of mercy, regardless of the malignity of their heartless and unmanly persecutors. Onwards, therefore! A few years will witness an entire change in the sentiments of the American people, and those who are now drawn up in opposition to your philanthropic movement, will blush to acknowledge the dishonorable part they have enacted. A voice from the other side of the Atlantic, says, Onwards! You are supported by the prayers and sympathies of Great Britain. The abolitionists of the British empire are with you. They are the friends of the peace, happiness and glory of your country, and earnestly desire the arrival of the day, when, having achieved a victory over Slavery in this continent, you will join them in efforts for its abolition throughout the world. While you pray fervently for strength in the day of conflict, pray also for grace to bear yourselves with meekness and charity towards those who oppose you. Pursue your holy object in the Spirit of Christ, 'giving no offence in any thing, that the (cause) be not (justly) blamed, but in all things approving yourselves as the servants of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers, and yet true; as unknown, and yet well known; as dying, and behold you live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.'

Your affectionate friend,
and devoted fellow-laborer,
GEORGE THOMPSON.

GENERAL INTELLIGENCE.

NEW STEAM OMNIBUS IN LONDON.—Hancock and Co's steam omnibus, called the "Enterprise," performed an experimental trip from Stratford to Padington and back again. The omnibus is elegantly constructed, and capable of containing about twenty passengers. The boiler and machinery are in a very small compass behind, and so contrived that no chimney or pipe for conveying away the smoke is to be seen, which in the carriages hitherto constructed has a very unsightly and awkward appearance. Having arrived in Padington at half past ten, and taken in a supply of water and coke, it started back again at eleven o'clock, and proceeded along the new-road at a rapid and steady rate, climbing the steep ascent at Pentonville with the greatest ease and facility, stopping and crossing the road as occasion required with the utmost precision. After staying a few seconds at the Angel, Islington, the vehicle pursued its rout down the city-road with a velocity exceeding twelve miles an hour.

FOR WHAT PURPOSE? Government has advertised for about a thousand barrels of gunpowder, to be delivered at the navy yards of Charlestown, Mass., Brooklyn, N. Y., and Gosport, Va., on or before the 15th of March next.

AMERICAN ALMONDS. Mr. Ira Stimpson of Gates, near Rochester, has raised this year, nearly a peck of almonds from a branch of that fruit tree engrafted in a peach.

WAR IN TEXAS. We regard the war in Texas as a rebellion of the most unjust kind, against the Mexican government. A large part of the settlers are mere banditti. Slavery is at the bottom of the war; and the hope is that Texas may [illegible] the United States and thus increase [illegible] influence in our government.

The grand jury of St. Louis, (Missouri) have found a bill of indictment against Col. Str[illegible]her, for having sent a challenge to Col. Benton.

A severe gale of wind was experienced in Charleston on the 25th ult. which resulted in much damage to the shipping.

GEORGIA ELECTION. The official returns give SCHLEY, the Van Buren candidate, a majority of 2,510 votes.

THE TRIAL OF WADE, on a charge of arson in the first degree, of burning a barn belonging to the Boston and Providence Coach Company, and the dwelling-house and tavern of Mr. Bride, at Dedham, came on last week, and after a laborious trial of three days, the jury, on Saturday, brought in a verdict of *Guilty*. The penalty is death.

CENSORSHIP OF THE FRENCH PRESS.—The censors employed under the new law in Paris received, a few days since, a somewhat bulky manuscript, signed with the names of two authors, already successfully known. It was retained for examination for two days, and then returned to the author, with upwards of 1500 erasures. They were required to modify 300 lines, replace 500 words, shorten 12 scenes, and change 23 names, which were considered noxious to the public tranquility, political order, and dramatic propriety. On receiving the manuscript, the presumed authors immediately transmitted the following reply to the censors:—"Gentlemen:—We have the honor to acknowledge the receipt of our *censured* manuscript, with the accompanying letter. We agree with you in thinking that the passages marked for erasure may be of that perturbative character which you have supposed; but as we do not dare to cut or modify the verses of Pierre Corneille, we prefer foregoing the representation of *Nicomede* at the Comedie Francaise."

The Governor of New York has appointed Thursday, the 10th of December, as a day of Thanksgiving.

SANDWICH ISLANDS.—A letter from Honolulu. (Oahu) dated the 7th of June, says—"There has been but a small number of whale ships at the islands this spring. The ships have mostly kept about the line, working to the westward, recruiting at the Marquesas, Society, Wallis, and Rotamah islands, touching at Guam on their way to the coast of Japan. Business is much on the decline here. On the coast of California it is much overdone. The hide business there will be attended with loss to those engaged in it unless the prices rise in the United States."

The only local news mentioned in the letter is the marriage on the 4th of June, of Sele Hookar (Blazing Star,) son of Karaimoku (son of William Pitt) to the Princess Nehineh sister of the king. This young lady was educated in the family of the Rev. Charles Stewart, while a missionary to the islands. She is well educated, handsome and accomplished. It has long been a subject of deep solicitude with the ministers of the king to have her married in such a manner as to prevent a war and revolt among high chiefs of the islands. Her brother, the king, has frequently insisted upon marrying her (according to ancient custom) and no doubt would have carried his intentions into execution, but for the horror she always expressed to such a connexion. She had resided most of the time for the last 5 years on a distant island. (Mowee) from her brother.

DEATH OF COM. CHAUNCEY.—Com. Wolcott Chauncey, Commander of the Navy Yard at Pensacola, died at that place on Wednesday, the 14th ult. On the day following, his body was interred at the Navy Yard burying ground, with the naval honors due to his rank.

PUBLIC REVENUE.—The surplus revenue at this moment in the treasury of the United States is just about $ 6,000,000. The receipts for sales of public lands have amounted to the unprecedented sum of $6,000,000, being $2,500,000 beyond the treasury estimate at the commencement of the year which was supposed to be very liberal. The surplus revenue must be matter of deep interest and difficult adjustment at the next session of Congress.

MR. MAY IN VERMONT. We learn that the Rev. Mr. May lectured on the subject of slavery to a large audience in the brick meeting-house in Burlington, on Sabbath evening the 25th ult. At the commencement of the lecture, a man arose and admonished the speaker not to proceed; but the Hon. Heman Allen, member of Congress, promptly rose and informed the individual that the audience had assembled to hear the lecture and did not wish to be disturbed, and that if he did not wish to hear it himself he could depart in peace; whereupon Mr. May proceeded without further interruption.—*Free Press.*

Mr. May has delivered lectures to crowded houses in Middlebury, Brandon, Rutland, and Bennington, with the most auspicious results.

ELECTIONS. Mr. Everett has a majority of votes for governor in this city and in other places so far as heard from. The votes for lieut. governor are nearly equal. Probably the whig ticket for senators and representatives has prevailed in whole or in part. In this city Mr. Garrison's name was on the "free discussion" ticket.

We would call the attention of our readers to the article on our fourth page, on the doings of the Synod of Virginia, particularly that part of it relating to foreign missions.

MARRIAGES.

In this city, by Rev. Dr. Sharp, Rev. Lewis Colby, professor elect of Alton college, Illinois, to Miss Sarah F. Griggs.

In Cambridge, Edward Warren, M. D. of this city, to Miss Caroline R. Ware, daughter of Rev. Henry Ware, D. D.

In Salem, by Rev. Mr. Upham, Caleb Foote, editor of the Salem Gazette, to Miss Mary W., daughter of Hon. Daniel A. White.

In North Scituate, by Rev. Mr. Sewall, Linous T. Monroe to Almira Cushing.

In New Ipswich, N. H., 4th inst., Mr. Samuel Salisbury Tappan, of Boston, to Miss Eveline L. Stearns.

In Somersworth, N. H., by Rev. Mr. Root, Isaac C. Pray, of the firm of Waterston, Pray & Co., merchants, of Boston, to Miss Mary R[illegible]s of S.

In Plumstead, England, on the 1st October, N. P. Willis, associate editor of the New York Mirror, and son of Mr. Willis of the Recorder, to Mary, daughter of Wm. S[illegible]ce, Esq., of the Royal Arsenal.

DEATHS.

In this city, Mr. John Grew merchant, of the firm of Hosmer & Grew.

In Cambridge, Hon. Daniel Davis, late solicitor general of Massachusetts.

In Hartford, on the 24th ult., Mr. Moses B. Stuart, aged 22, son of Professor Moses Stuart of Andover.

In Sharon, Ct., Oct 25, Rev. David L. Perry, aged 59. He had for some weeks been suffering from an attack of paralysis, but was comfortable till a renewed attack just before his death. He was the father of Rev. J. M. S. Perry, missionary to Ceylon. He is taken from a widow and numerous children, and from an affectionate people, whom he has for thirty years faithfully served in the ministry. His people have never before, for more than eighty years, been destitute of a settled pastor.

In New Orleans, Mr. William Whittum, formerly of this city.

Died in Woburn, Nov. 4th, Arathusa, daughter of Dennis Munroe, aged 1[illegible]. The last sickness of this young Christian is fraught with interest. For four years, she has been an exemplary member of the church in Woburn, under the pastoral care of Rev. Joseph Bennett, and for about twelve years she has been a punctual and attentive member of the Sabbath school. During the last three months of her life, she gave all her attention to a preparation for death. And O how happy have been the consequences! Truly her last days were her best and happiest days. Her affections were taken from this transitory and unsatisfying world and placed supremely upon things heavenly and divine. Although she felt herself to be a great sinner against God, yet her soul was filled with joy and peace in believing in Jesus. She felt that for her his blood had been shed, and that he was an all-sufficient Savior—that she could put her whole trust in him, for he is worthy. Often she was heard to say, "I know that my Redeemer liveth, &c., and "O Jerusalem, my happy home, &c. She expressed a desire to lie submissively at the foot of the cross, that Christ might do with her as seemed him good. She was humble, pleasant and patient through all her sufferings; not a murmuring word was heard to escape her lips—not a frown was seen upon her countenance; all was calm and happy within. No fear of death or hell disturbed her tranquil bosom. As she approached the end of life, her hope of heaven was brightened, her faith was increased, and she seemed anxious to depart and to be with Christ. A short time before her death, there stood leaning over her bed, a mother in Israel, with whitened locks, waiting to bid the youth adieu. The younger asked the elder,—"When will my Savior come?" The answer—"Soon," brought a smile upon her pallid cheek. Miss M. took great delight, during her last hours, in reading the Memoir of Anna Jane Linnard. After reading it for the last time, she closed with the following lines, found in that interesting work:

"Fade away, decaying earth,
Things of time now disappear;
Home of friends, place of my birth,
Ask me not to linger here.

Let me, let me sink away
Sweetly in thy arms, O death!
Thy hand upon my bosom lay,
Gently stop this fleeting breath."

In the death of this young girl, parents have lost an only and beloved daughter, brothers an affectionate sister, a dear friend with whom she expected to spend her days, a beloved companion, and the church a valuable member. But what is our loss, is her eternal gain. Parents, friends, and the church are consoled by the hope, that when her spirit took its everlasting flight, the gates of heaven were opened to receive her, and that she is now singing the praises of redeeming love.—*Communicated.*

SETH GOLDSMITH,
BOOK-BINDER,
FRANKLIN AVENUE,
(SECOND DOOR ON THE RIGHT FROM COURT ST.)
Old Books Rebound at Short Notice.
Nov. 4. tf.

BOARD. Two gentlemen and their wives can be accommodated with board in a private religious family in the west part of the city where there are now no boarders. [illegible] this office. 2t. Oct.

PAYMENTS received on subscriptions [illegible]

BOSTON. J. S. Withington, H. Wilson, D. Fairbanks, J. Robbins, each to [illegible]; J. Matthews, jan 1, '36; W. Litchfield, oct 24, '36.

CAMBRIDGEPORT. W. Davis, Mr. Farwell, J. Young, W. Fiske, Richison & Horton, R. Fiske, Ward & Sands, W. Brown, J. Cheney, S. Richison, E. Palmer, D. McClure, Mr. Dallinger, each to apr 1, '36.

CHESTER, N. H. J. Robinson, nov 8, '36.

DEDHAM. N. A. Rhodes, july [illegible]; O. Morse, jan 1, '36.

DORCHESTER. O. P[illegible], july 1, '36; J. Howe, july 6, '36; H. Howe, jan [illegible], '36; [illegible]; W. Hammond, E. Clapp, each july 1[illegible], '36; A. Withington, jan 1, '36; R. How, apr 1, '36; E. C. Dale, nov 5, '35.

FRANKLIN. M. & Fisher, P. Ware, J. Fisher, A. Dewitt, each to nov 1, '36.

HOLDEN. O. & Fuller, C. Kendall, J. Fales, F. & Flagg, S. W. Hubbard, H. & Smith, C. K. Sawyer, J. Bassett, F. & Stratton, T. & H. Parker, W. & Stratton, U. & Davis, S. & Richardson, B. & Bailey, C. Stratton, J. Chaffin each to aug 23, '36, H. & F[illegible], N. & Rice, each to may [illegible].

IPSWICH. W. Oakes, J. Smith, J. P. Cogswell, M. Kinsman, N. Fellows, M. Manning, each june 24, '36; S. Kinsman, & C. Brown, Mr. Dunnells, each dec 24, '35; [illegible], sep 1, '36; Rev. D. T. Kimball, jan 1, '37.

LEICESTER. M. Holman, S. Rockwood, E. Knowles, J. D. Sargent, Deac Rockwood, A. Gardner, each to aug 1, '36; D. Holmes, feb 16, '36; J. Wood, L. G. Dickinson, each to oct 16, '35.

MIDDLEBOROUGH. N. Eddy, feb 24, '36.

NEWTON. J. A. Whitney, nov 8, '35.

NORTON. S. Knapp, may 8, '36.

PROVIDENCE. J. Balch, may 1, '36.

READING. T. Wakefield, jan 1, '36.

ROXBURY. Rev C. Marsh, nov 8, '35.

SWEDEN, ME. D. Wright, may 1[illegible], '35.

WILKINSONVILLE. E. Simmons, aug 22, '36.

WRENTHAM. C. Fisher, nov 1, '36.

NOTICES.

FREE CHURCH. Public worship every Sabbath, at the usual hours of public worship, and at 7 in the evening, at Congress hall, corner of Congress and Milk streets. Seats free. Sabbath morning prayer meeting at 6.

GRAHAM'S LECTURES, every Monday and Wednesday evening, at Boylston hall. Lecture this evening at 7.

We send this paper by request to some of the known friends of the great principles on which it is conducted, with the hope that they will interest themselves and get subscribers.

We send this paper to the officers of various literary institutions, with the request that they will send us their latest annual and triennial catalogues. We have, the past year, sent the Spectator gratuitously to the reading rooms of various literary institutions. We cannot hereafter do it, unless one half the subscription price is paid.

POETRY.

From "A Poet's Port Folio," a new work by Montgomery.

Heaven in Prospect.

Palms of glory, raiment bright,
Crowns that never fade away,
Gird and deck the saints in light,
Priests and kings and conquerors they.

Yet the conquerors bring their palms
To the Lamb amidst the throne,
And proclaim in joyful psalms,
Victory through his cross alone.

Kings for harps their crowns resign,
Crying, as they strike the chords,
"Take the kingdom—it is thine,
King of kings, and Lord of lords!"

Round the altar, priests confess,
If their robes are white as snow,
'Twas the Savior's righteousness
And his blood that made them so.

Who were these? On earth they dwell,
Sinners once of Adam's race,
Guilt, and fear, and suffering felt,
But were saved by sovereign grace.

They were mortal, too, like us;
Ah! when we, like them, shall die,
May our souls, translated thus,
Triumph, reign, and shine on high!

The Causes of Pauperism.

From Simonds's Report on Almshouses and Pauperism.

CHARITABLE SOCIETIES.—Your agent has made inquiries as opportunities presented, in relation to the extent and practical effects of charitable societies. These are numerous in some cities, and are represented as doing great good, so far as their operations are conducted with judgment and discrimination. But the legal guardians of the poor almost universally complain of improper alms-giving as tending to produce and perpetuate pauperism. One gentleman in another city, himself an agent of a benevolent society, remarked, '*we have injudicious alms-giving enough to pauperize the city.*' A new class of benevolent associations has lately gone into operation in Philadelphia, New York and Boston. Their object is not so much to *relieve* poverty as to *prevent* it. They instruct the ignorant, find them employment, and teach them to rely on their own industry and resources rather than on eleemosynary aid. The poor and the degraded are encouraged to respect themselves and to be respected; to be cleanly and sober; to attend church and improve their minds and characters, and to send their children to school. In these operations of true charity, the ministers of the poor in this city, and numerous coadjutors of both sexes, bear a distinguished part.

Besides institutions for the relief of the poor by public charity, your agent visited a great number of prisons, hospitals and asylums of various kinds for the relief of physical suffering, and the education and reformation of orphans, neglected and refractory children and youth. The reports of prisons, and especially the elaborate reports of the Prison Discipline Society, contain full information in this department. Public opinion is somewhat interested and divided on the question whether prisons on the *Auburn plan*, that is separate cells for the night, the prisoners working silently together by day, or the *Eastern Penitentiary of Pennsylvania plan*, that is, solitary confinement and solitary labor, are best. The former is tested, found to be economical, and in point of reforming convicts a great improvement on old prisons; the latter, of which the only specimen is in Philadelphia, has been in operation but six years. Thus far, but few have been recommitted, and its friends, particularly its talented and respected warden, Samuel R. Wood, are confident that its tendency, for the moral reformation of criminals is much superior to the Auburn plan.

The houses of refuge in New York and Philadelphia, for the reformation of juvenile delinquents, continue to enjoy a high reputation, and to confer on an interesting portion of the population of those great cities, incalculable benefits. The annual reports are full and highly satisfactory. Good arrangements and liberal provisions have placed their buildings and workshops in fine order; and the happy appearance of the inmates at work, at their meals, in school and in the chapel, indicate that these establishments are conducted with great skill, benevolence and success.

It is believed that there is an increasing conviction in the community of the importance of bringing great moral principles to bear on all questions respecting pauperism and crime. Much has been done to give to our great institutions, both penal and charitable, a remedial character; and the preventive measures now in operation, especially in regard to the morally exposed among the young, are full of promise for the generation that will come after us.

From the New York Evangelist.

New York Anti-Slavery Society.

The New York State Anti-Slavery Society having been thus formed, and the Convention dissolved in the presence of a large body of their fellow citizens headed by their civil rulers and threatening violence, the members of the Society as many as could, by a spontaneous movement, convened at Clarke's Temperance house, and proceeded to organize a meeting of the Society. Dr. Nathaniel Sherrill, of Hampton, was called to the chair, and E. A. Lambert appointed Secretary. After a full and free interchange of views, as to the best mode of procedure, Gerrit Smith, Lewis Tappan, Rev. John Frost, Rev. Beriah Green, Samuel Lightbody, Spencer Kellogg, and Alvan Stewart were chosen a committee to determine the time and place of meeting for business, and notify the members. Mr. Smith on being nominated, said that he was not a member and therefore could not act as such, but he felt a deep interest in the object of the Society, and would cheerfully do all in his power to promote them, and with that explanation he was willing to act on the committee. The committee took the matter into consideration, and Mr. Smith, their chairman, having assured them that they might depend on a hospitable reception among the virtuous population where he resides, they appointed the meeting to be at Peterboro', Madison county, on the next day, at 8 o'clock, A. M. As many of the delegates from different parts of the state as could procure the means of conveyance (the distance being nearly 30 miles) forthwith sat out for the place of meeting. Some went on foot for miles into the country, until they could find wagons to carry them. Nearly 100 went on the canal to Canastota, and many of these walked seven or eight miles to Peterboro'. A heavy rain, which had fallen, and continued at intervals through the afternoon and evening, increased their inconvenience, but none seemed to regard it. The aged fathers, who remembered the scenes of the revolution, and the hardships attending the first settlement of this section of the state, were not to be [illegible] slave, and pressed on. All were willing and ready to do much more than this, to enjoy their inherent rights of freedom of speech, of deliberation, and of conscience. Some 40 or 50 who stopped for the night at the public houses in Vernon, were awaked from sleep by a small collection of individuals who had been to Utica, with tin horns and other congenial instruments of music. The performers read the riot act to the abolitionists who were asleep, and insisted that they should be turned out of doors in the rain at dead of night, as unworthy of being sheltered in their town.—But the landlords declared that they would not allow gentlemen who put up at their houses to be disturbed, and so the affair ended shortly. Early in the morning a carriage passing through the place, and others leaving it, were assaulted with missiles of mud and stones, a hat or two knocked off, several persons slightly bruised, and one wounded in the face. At length two or three drivers of carriages left their seats in pursuit, and the assailants fled. This was the only annoyance experienced after we left Utica.

In the mean time the "orderly citizens" of Utica did not see fit to abide by their own resolution, passed at the Court-House, of "refraining entirely from all violence." A crowd gathered round the Temperance House, and remained for an hour or more, to see that "the commonwealth received no detriment" from any further proceedings of the abolitionists. At length their suspicions were awakened, that a meeting was going on in the house (although after it was all over) and they entered and drove every member of the Convention from the premises, kindly giving them fifteen minutes to depart. The same was done at another of the principal hotels. Those who departed were also greeted with oaths, blasphemies, imprecations of the most horrid kind, together with other cries that showed which side the devil was on. Many who had before been suspicious that Satan was divided against himself in this matter, now became satisfied which cause was the cause of truth and righteousness, and will act accordingly.

Meeting at Peterboro'.

Pursuant to the call of the committee, at least 300 gentlemen who had been members of the Utica Convention, appeared at Peterboro'.

The late Chairman not being present, Dr. ARBA BLAIR, of Rome, was chosen Chairman.

The constitution of the State Society, which had been adopted the day before by the Convention at Utica, was then read, by which it appeared that all members of local Anti-Slavery Societies in the state were members of the State Society, and also all who consented to the principles of the constitution of the State Society and contributed to its funds. Those who consented to the constitution were then requested to rise, and the whole assembly stood up.

A resolution was also passed, inviting Gerrit Smith, then present, to take part in the deliberations of the meeting. Also inviting citizens of Peterboro', agreeing with us in sentiment, and citizens of other states present, to take seats with us. Also inviting to a seat, Charles Stuart, long known as the devoted and faithful friend of the abolition cause.

The Declaration of Principles, which had been adopted by the Utica Convention, was again read by Lewis Tappan, and again assented to with great fervency, and referred to the Executive Committee for publication.

The Secretaries then commenced making a roll of members present, and of those who had been present at Utica. When all the names that could be come at, after the confusion at Utica, were arranged, the number was found to be upwards of 500, from 35 counties, stretching through the state from Suffolk to Erie, and from Essex to Orleans. If the meeting could have continued at Utica till the second day, and all who came had been enrolled, it is universally believed the list would have been larger by some hundreds. As it was, we are satisfied this Convention was the largest in point of numbers, that ever assembled in the state, and not inferior to any, as to the talents, respectability, moral worth and weight of character of its members.

[illegible] Committee of Nominations reported a list [illegible] the Society, and after the recommen[illegible] considered, one by one, the fol[illegible] chosen.

[illegible]NT, Hon. William Jay, of Bedford. V[illegible]ESIDENTS George Miller, Suffolk Co.; Rev. Nathan S. S. Beman, Rensselaer Co.; Dr. Hiram Corliss, Washington Co.; Rev. Henry Snyder, Chenango Co.; Rev. Carlos Smith, Onondaga Co.; Edward S. Townsend, Wayne Co.; Henry Brewster, Monroe Co.; Henry Phoenix, Genesee Co.; Reuben Sleeper, Alleghany Co.; and several others

Rev. Beriah Green, Whitesboro' *Cor. Sec'y.*
Rev. Oliver Wetmore, Utica, *Recording Sec'y.*
Spencer Kellogg, Utica, *Treasurer.*

EXECUTIVE COMMITTEE. Alvan Stewart, Utica. Rev. Amos Savage, Utica. Dr. William A. Clarke, Whitesboro'. Dr. Arba Blair, Rome. Francis Wright, Utica. Rev. Lewis H. Loss, New-York Mills. Joseph T. Lyman, Utica.

The Committee on resolutions reported, and the following resolutions were unanimously adopted:

1. *Resolved,* That the slaves in these United States, as men, are justly entitled to the rights and privileges claimed for all, by the Declaration of American Independence.

2. *Resolved,* That holding men in slavery, being contrary to the law written on the human heart, as well as in the holy scriptures, is a sin AGAINST GOD.

3. *Resolved,* That the right of free discussion, given to us by our God, and asserted and guarded by the laws of our country, is a right so vital to man's freedom and dignity and usefulness, that we can never be guilty of its surrender, without consenting to exchange that freedom for slavery, and that dignity and usefulness for debasement and worthlessness.

4. *Resolved,* That principles, opinions, institutions, and usages, which cannot bear thorough examination and inquiry, are unworthy of Americans, and ought to be abandoned.

5. *Resolved,* That the time has come to settle the great question, whether the north shall give up its liberty to preserve slavery to the south, or the south shall give up its slavery to preserve liberty to the whole nation.

6. *Resolved,* That recent events have fully proved the power of free discussion to destroy slavery.

7. *Resolved,* That for the appropriate and powerful confirmation recently given to the doctrines of the American Anti-Slavery Society; in the West India emancipation, we render fervent thanks to the God of the oppressed.

8. *Resolved,* That facts show, that immediate and universal emancipation is the most safe as well as the only just remedy for slavery, and that all schemes of gradual emancipation are unjust in principle and dangerous in practice.

9. *Resolved.* That all attempts to justify slavery from the Bible, are a perversion of its principles and precepts, and eminently fitted to destroy confidence in its divine authority and truth.

10. *Resolved,* That withholding the Bible from the slave, involves a direct violation of God's command, "Search the scriptures."

11. *Resolved,* That we view the education of the people of color as a most important means of bringing about the abolition of slavery and the removal of that prejudice against color which is at once the fruit and support of the system; and that on this account, we view with high approbation the conduct of those individuals and institutions that have labored to extend to them the same information, in arts, literature, and science, which are enjoyed by the whites.

12. *Resolved,* That Christians, by virtue of the commission, "Go ye into all the world and preach the gospel to every creature," are citizens of the world, and as such authorized to go to the ends of the earth to bear testimony against all sin, and call on all men to repent of and forsake it—and therefore that for American Christians to stigmatize philanthropists, who come from England to plead for the oppressed, as "foreigners," "foreign emissaries," "aliens," &c, or to countenance [illegible]

13. *Resolved,* That to such of our fellow Christians as have recently been subjected at the south to cruel outrage, under the name of punishment, without trial by jury, or even pretence of law, we extend our full and hearty sympathy.

14. *Resolved,* That we regard the course of those editors, who have nobly dared to vindicate the right and plead the cause of the oppressed, with warm approbation, lively joy and high hope.

15. *Resolved,* That those men of high pretensions and elevated stations, who have recently placed themselves at the head of blind and lawless mobs, to wrest away the plainest and dearest rights of their fellow citizens, are entitled to our pity and our prayers.

16. *Resolved,* That we deem it the duty of parents to instil into the minds of their children a deep abhorrence of slavery; and that we cordially invite the cooperation of the young in our efforts for its removal.

17. *Resolved,* That this society earnestly invites the cooperation of ladies throughout the state, by the formation of ladies' anti-slavery societies, wherever it can be done, to act in concert with this society in the great work of emancipation.

18. *Resolved,* That slavery and the slave-trade, in the District of Columbia, being within the "exclusive jurisdiction" of Congress, involve the entire nation in the guilt of slavery; and that it is the duty of the citizens of this state to use vigorous and unceasing exertions, through their representatives in Congress, to procure their immediate abolition.

19. *Resolved.* That we recommend a general observance of the monthly concert of prayer, on the LAST MONDAY EVENING of every month, for the abolition of slavery throughout the world.

20. *Resolved,* That this society approve the resolution of the American Anti-Slavery Society, to raise *thirty thousand dollars* the present year for the society, and is ready to pledge itself to sustain them in the effort.

21. *Resolved,* That slips of paper be now circulated, and pledges and contributions taken up for the funds of this society, and that the sums pledged be considered payable by the first of January next.

22. *Resolved,* That the executive committee of this society be instructed to prepare and publish, with the proceedings of this meeting, two addresses—one to abolitionists, and the other to the public generally, on their obligations and duties at the present crisis.

23. *Resolved,* That the thanks of this society be given to the common council of the city of Utica, for the permission given that the convention, for the formation of the society, might be held in the court room in that city.

24, *Resolved,* That the thanks of this society be given to the trustees of the 2d presbyterian church in Utica, for the use of that church for the meeting of the New York anti-slavery convention.

25. *Resolved,* That the members of this society return their hearty thanks to the citizens of Peterboro', for the use of their church on the present occasion, and for the kindness and hospitality with which they have been received and entertained.

After the 21st resolution was passed, subscriptions and contributions were taken up for the treasury of the state society, amounting to upwards of $1,100. This was swelled the next morning by a pledge of $100 from a young man who is employed in a neighboring county at a salary of $300 a year, and several others indicating a similar zeal.

The business of the meeting having been thus happily completed, with perfect harmony within, and perfect tranquillity without, the society adjourned, and the assembly united in an appropriate prayer and thanksgiving, offered by Rev. Beriah Green.

Synod of Virginia.

This synod, consisting of about 100 members, the largest ever held in that state, met in Prince Edward, on the 22d ult. We extract from the Telegraph.

The opening sermon was by Mr. McFarland, on Phil. i. 27: "That ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." The importance of unity in affection and in judgment, was happily presented. The speaker alluded, in passing, to the unpleasant differences and discussion existing in some portions of the church, as resulting from the want of this unity, and pointed out *prayer* as an efficient means of promoting it.

The deferred business of the last synod, in relation to the *religious instruction of the colored people*, was committed to a committee, who subsequently reported that it is inexpedient to prosecute this subject farther at the present time.

DOMESTIC MISSIONS. The Rev. James M. Brown, agent of the Assembly's Board of Missions, for the synods of Virginia and North Carolina, and Rev. Dr. McDowell, corresponding secretary of that Board, were heard at length on the subject of domestic missions.

Mr. Brown gave a brief account of his labors during the last twelve months. In this time, he has visited most of the churches in Winchester, East Hanover, and Orange presbyteries, to which he has presented the claims of this cause, and co-operated with Boards auxiliary to that of the General Assembly, in raising funds for the support of missionaries. His account of his visit to the congregations of Orange presbytery, was highly interesting. The churches of that presbytery, he said, had formed associations which will contribute regularly to the support of this cause, and will give to it one fourth as much as they raise for the support of their pastors. He spoke of a meeting which he attended on missionary ground. It was held in a school-house, which was so crowded on the occasion, that he could but just get into it. The people were apparently melted under the power of truth and the influences of the Spirit. The hearts of all seemed to be moved; a deep and solemn interest was manifested on the important concerns of their salvation. Yet to this people, whose hearts seemed to be open to receive the gospel,—whom he left weeping, when compelled to part with them,—the missionary could preach but once in two months! The extent of his field made it impracticable for him to preach among them more frequently.

Mr. B. proceeded to speak of the inadequate supply of ministers, furnished by all the evangelical churches in Virginia. The population of the state, at the last census, was 1,210,000 souls. Of these, about 500,000 have, among the several Christian denominations, a faithful ministry. It was not supposed that so many as 500,000 hear the gospel regularly—but they might hear it, if they would. There are in Virginia about 100,000 professors of religion, connected with different branches of the church of Christ. Leaving 1,110,000 who are not professors of religion. Of these, 555,000 are adults, living, as there is reason to believe, without God in the world, and hastening to perdition. Mr. B. presented statistical views of the different sections of country in Virginia, also of the several presbyteries, all showing that the present number of ministers is wholly inadequate to supply the spiritual wants of the people. Our notes being imperfect, we omit them.

FOREIGN MISSIONS. The following persons were elected members of the Central Board of Foreign Missions, viz: Rev. Messrs. Wm. S. Plumer and J. A. Steele, and Messrs. A. Leyburn, P. Harrison, and J. Dunn.

The synod had a recess to hear the annual sermon before the Board of Foreign Missions, and the annual report of the executive committee. The services were in the church, near the seminary in which the synod held their sessions, which was thronged to overflowing on the occasion, and hundreds we presume assembled, who were not able to get a place to stand within the walls of the church. The choir commenced the services in singing select pieces of music appropriate to the occasion. Prayer by the Rev. J. W. [illegible] Luke xxiv. 47, was replete with thoughts which may be contemplated with interest and benefit. The sermon was followed with singing by the choir, after which, the Rev. Wm. J. Armstrong, secretary of the Board, read the annual report.

The Rev. Dr. ALEXANDER addressed the meeting at length. He began with a remark on the importance of missions. The missionary enterprise, which has in view the conversion of the world, is the most important work in which man can engage—the most important enterprise on earth. This, he said, was his deliberate opinion. He would not stop to prove it; its importance may be seen by any one who will contrast the condition and character of a heathen nation with a Christian people.

He next briefly noticed some of the objections which have been urged against missions. It has been said that "the heathen must be civilized before they can be Christianized." This objection had been made by many—had been heard in the church from ministers of the gospel; but God has refuted it; the experiment has been made, and men in a half civilized or barbarous state, in India, in Greenland, in the Sandwich Islands, and in our western wilds, had been converted to Christ. The gospel has triumphed among the uncivilized—among savages; it has been shown to be the most powerful instrument to promote civilization. It has been objected again, that "the men sent on foreign missions are wanted in this country." They are wanted here—we have many destitute at home. Dr. A. remarked, that by going abroad, they have done good at home—more good, in many cases, than they might have done if they had remained here. Their going, awakened the churches—kindled the spirit of piety—the spirit of missions, which is the spirit of Jesus Christ. This spirit was formerly smothered in the church, if it existed. Sending missionaries abroad, calls pious young men into the ministry. The pious and devoted Taylor, whose grave is near us, was an instance of this kind. *The expense of missions* has been urged as an objection. In reply to it, he remarked, that the money expended for ardent spirits in this country—expended for that which creates disease and poverty, and multiplies crime and suffering, is sufficient to support all the missionary societies in the world. He liked the idea of the late Dr. Rice, that "the church is a missionary society," organized for the conversion of the world. He exhorted those present to take part in it. Children and servants might contribute a few cents, or a ninepence—all should have the privilege, colored people as well as others, of aiding this noble enterprise. Men might labor to make money for this cause. He did not teach that it was wrong to acquire property. Let men make as much money as they can, honestly, for this object.

He spoke of the life of a missionary as desirable. He regarded it as the happiest life a Christian can live. His mind was filled with his Master's work, and it made him a happy man. Such was the testimony of faithful missionaries. Let this spirit be diffused through the whole church, and it will make a holy and happy church. In concluding his remarks, he spoke of the changes which had taken place in that part of the church, and in the college and theological seminary, and of the labors of those who have been called to their rest. Forty-six years ago, he commenced his ministry in Virginia—he labored in this church, but with so little success, that he thought it proper to leave the ground to others, who, he rejoiced, had reaped the fruits of their labors. He bore an honorable testimony to the piety and talents of John Blair Smith, who was a burning and shining light, burning with zeal in the cause of his Master—of Drury Lacy, as a faithful minister—of Moses Hoge and Matthew Lyle, and above all, of John Holt Rice, to whose zeal and invincible perseverance, the seminary was more indebted than to any other man. Ten years ago, when he (Dr. A.) visited this place, Dr. Rice was laboring for the institution. He spoke of his disinterested labors, of his character as a Christian and scholar, and of his talents. He left him in health; but now on his return to visit the scenes of his early life and labors once more, he found his sorrowful widow and his grave. This part of his speech was deeply affecting. We cannot describe it, or give a faithful sketch of it. Through the whole address, he was heard with fixed attention and delight, and at the close, with solemn interest, many were affected to tears.

President CARROLL remarked that the great propelling power needed to promote this enterprise, is the *spirit of living piety in every member of the church.* He dwelt on this idea at some length, and referred to the changes and improvements of the present age, as auxiliaries to the church. He spoke too of the indications that God is disciplining and preparing his church for the work of converting the world.

The Rev. WM. S. PLUMER rose and said that he would state two facts. The first would encourage the colored people. A few months ago he attended a meeting in Richmond, and took part in forming a missionary society of colored people. Nearly 1500 colored people were present. They contributed about a quart of money to the cause. He said he was with his friend, Dr. Nevins, a short time before he died. On one of his last days, he put a one hundred dollar note into his (Mr. P.'s) hands, and requested him to pay it over to the treasurer of the American Board for Foreign Missions. "Take it," he said, "and give it to the American Board; as I draw nearer to Heaven, the cause of foreign missions is dearer than ever before."

A scene of delightful interest now followed. The secretary had stated that no collection for missions would be then taken, yet he would receive the contributions of any who wished to improve this opportunity of sending their donations to the Board. Mr. J. Shackford, of Washington city, a delegated member of the Board, rose and asked what sum was necessary to constitute an honorary member of the Board. The secretary replied, $100 for a layman, and $50 for a clergyman. Mr. S. rose again, and said he wished his name inserted for $100. He had not the money with him, but would forward it in a short time. And he presumed that others present would choose to have their names inserted for a like sum;—we were exhorted to provoke one another to good works. Immediately, another rose and requested his name inserted for $100. Mr. Jamieson, a delegate from Alexandria, made the same request. He was shortly followed by another for the same amount. Prof. Goodrich rose and requested his name inserted for $50. Rev. Mr. Pryor shortly followed and gave the secretary a fifty dollar note. Several others were soon announced—some of them did not give their names. One was announced as A. B. for $100. Two or three other ministers gave their pledges for $50 each. Dr. J. Jones gave his for $100. Three of the name of Venable, we understood (we did not hear their Christian names), gave similar pledges. The subscription went on. One rose in the gallery, to announce a donation of $100 from a person that did not choose to be named. "How shall we enter it?" the secretary asked. "With the signature of A. B." "We have A. B. already," said the secretary. "Enter it then A. B. junior." B. C. was soon announced. The ladies took part in this good work; though they were silent, and did not suffer their names to be given, yet several obtained the services of gentlemen, their friends, to forward their pledges from different parts of the church. The secretary said that those who had not money to give, might aid this cause. A poor pious mother in Vermont, who was deeply interested for the heathen, after looking through her house, and finding nothing by which she could contribute to the Lord's treasury, retired to her chamber, and there solemnly dedicated and gave her children to the Lord for the work of missions. Two or three of those children, one of them a daughter, are now missionaries in pagan lands, and another, a son, is preparing for the ministry. Let Christian parents imitate this example, and give their children to this cause. He called upon pious young men to devote themselves [illegible] the others $50—were entered, when the services were concluded with the benediction by Dr. Alexander.

We present the following to our readers, as a curiosity. It will be news to the people here, and not the least to the friends of the gentlemen named.—We take it from the Journal of Commerce, *once* a veracious paper.

THOMPSON AND GARRISON.—A gentleman from Salem informs us that Thompson was there on Thursday last, the day on which the Mercantile Advertiser would have us believe that he left New York. It is understood at Salem that he has bid adieu to the U. States forever. If reports are true, it is not the fault of Thompson that he has not gone to England before now, as it is said he had made several applications for a passage but could get no ship to take him. However this may be, we have no doubt his mission to this country is finished, and that he has or will immediately retire to Canada, and there remain the envoy plenipotentiary of the ladies of Glasgow, "near the United States," until Spring, when he will return and surrender his functions. We hope the ladies will before that time have received Mr. Bethune's list of interrogations and that they will be propounded in order. If it should be thought expedient to send a successor, to carry on the grand work of reform in the United States, we hope the choice may fall on some man of better manners, and who will not be followed by such affidavits of crime, as have finished up what little was left of Thompson. So, farewell to George Thompson. Garrison is in Connecticut and will not probably return immediately to Boston. Not because he would be in danger of personal harm, but because his foul course as editor of the Liberator, his blustering and yet pitiful cowardice have created such scorn of him in all men, good, bad and indifferent, as makes itself to be felt even by him. Under this withering influence will the impracticables who have been the associate leaders with Garrison and Thompson in carrying on war against the best interests of the blacks and the whites, by means of falsehood, violence and calumny ere long be silenced.

GENERAL INTELLIGENCE.

Thursday, the 26th inst., is appointed Thanksgiving day in Rhode Island.

PROFESSOR ROGERS has been appointed to make a geological survey of the state of New Jersey.

HARVARD UNIVERSITY.—By the annual catalogue, received from a young friend, it appears that there are, in the three classes of the Divinity School, 22 students, of whom 4 are from N. H. 2 from Me. 1 from R. I. and the remaining 15 from Mass.

In the three classes of the Law School, are 52 students, of whom 22 are of Mass. 10 of Me. 3 of N. H. 3 of S. C. 3 of Ct. 2 of Va. 2 of Ohio, 2 of R. I. and 1 from each of the states of Ga. Ten. Vt. Ala. and Ind.

In the Medical School are 103 students, of whom 80 are of Mass. 7 of Me. 5 of N. H. 5 of R. I. 2 of Ct. 1 of La. 1 of Nova Scotia, 1 of Cuba, and 1 of England.

The number of under graduates is 208, besides 2 who are not candidates for degrees, of whom 158 are of Mass. 13 of N. H 6 of Me. 6 of S. C. 5 of N Y. 4 of Pa. 3 of Ky. 3 of Md. 2 of R. I. 2. of Ohio, 2 of La. 1 of Vt. 1 of Ga. 1 of Dis. Col. and 1 of Rio Janeiro.—*Exeter News Letter.*

A severe shock of an earthquake was felt at St. Louis on the 7th ult.—the only one for the last ten years.

GEN. HARRISON IN INDIANA.—The friends of Gen. Harrison in Indiana have fixed on the second Monday in December next for holding a state convention in Indianapolis, to be composed of delegates from each county in the state, for the purpose of forming an electoral ticket for his support. County meetings are now being held for the choice of delegates.

ARRIVALS EXTRA.—Arrived, this morning, two wagons from Connecticut, with 70,000 mulberry trees for the Mass Silk Company's farm, located at Framingham.—*Transcript.*

The German population in Ohio is estimated as high as 100,000.

It is estimated that the population of Boston is not far from 80,000 souls. Increase in five years, about 20,000.

The population of Boston, a century ago, was 16,382; children at school, 535—215 of whom were at the school at the north part of the town, which was then the *Court end.*

The census of New York city is now completed, and presents an aggregate of 269,873, of whom 131,522 are males, and 138,351 are females. The whole number of legal voters is 42.636, aliens 27,538, colored persons 15,027. Marriages the year preceding, 1,991, deaths 5,930, births 8,971. There are 175 deaf and dumb, 105 blind, 32 idiots, 176 lunatics. In 1830, New York had a population of 203,07; increase 66,866, or a fraction over 33 per cent. in five years.

Massachusetts Legislature.

The legislature was prorogued on Wednesday last, after a session of sixty-three days. At 11 o'clock, an immense volume of parchment was brought in by two of the messengers, which was announced by the chair to be the engrossed copy of the one hundred and forty-six revised statutes. The correctness of the copy having been certified by the appropriate committee, the whole code was passed to be enacted.

MILITIA. The House concurred with the Senate, in restoring to the bill the *exemption* of the clergy, judges, registers of probate and deeds, high sheriffs, and superintendants of insane hospitals;—and *non-concurred* with the Senate, in exempting the officers and students of theological seminaries, and students of divinity. Officers and students of colleges, medical practitioners and students, school-masters, members of the legislature, and some other descriptions of citizens, heretofore exempted, will now be required to perform military duty

RAIL ROADS.

The Cars leave as follows:

BOSTON AND PROVIDENCE.

Usual time of passage, 41 miles, 2 3-4 hours; fare $2, carriage extra.
Leave Boston at 7 and 9 A. M. and 3 P. M.
Leave Providence at 8 A. M. on the arrival of the steamboat from New York, and 3 P. M.

BOSTON AND WORCESTER.

Usual time of passage, 44 miles, 3 hours; fare $1 50, carriage extra.
Leave Boston at 6 A. M., and 3 P. M.
Leave Worcester at 7 1-4 A. M., and 3 P. M.

BOSTON AND LOWELL.

Usual time of passage, 26 miles, 1 1-4 hours; fare $1, carriage included.
Leave Boston 8 1-4 and 11 A. M., and 4 1-4 P. M.
Leave Lowell 8 A. M., 2 and 4 P. M.

Fresh English Carpeting.

JOHN GULLIVER, No. 313 Washington St. (up stairs), has just received his fall supply of super Carpetings, by the Toronto, from London via New York. The goods are of the best fabric and the latest styles—mostly small patterns. On hand, Turkey Carpets of various sizes, and a good assortment of American Carpeting of the different qualities. Rugs, Floor Cloths, &c. Sept. 30.

New Publications.

LIFE OF JEHUDI ASHMUN, late colonial agent in Liberia, with an appendix, containing extracts from his journal and other writings; with a brief sketch of the life of the Rev. Lot Cary. By Ralph Randolph Gurley.

Also, Memoir of the Early Life of William Cowper, Esq., written by himself, and never before published, with an appendix, containing some of Cowper's religious letters and other interesting documents illustrative of the Memoir. From second London edition.

TEMPERANCE TALE, No. 10. SEED TIME AND THE HARVEST. Founded on fact. For sale by WILLIAM PEIRCE, 9 Cornhill. Sept. 30.

A GUIDE to Conversation on the New Testament; designed for Bible Classes, Sabbath Schools, and as an aid to Family Instruction. Vol. 1. Gospel of St. Matthew, by Rev. Wm. Hague, A. M. For sale by WILLIAM PEIRCE, 9 Cornhill. Sept. 30.

Valuable, Rare, and Scarce Books.

FOR sale by WILLIAM PEIRCE, 9 Cornhill, the library of a clergyman now about to leave this country, consisting, in part, of Books in Sacred Literature—Church History and Government—Practical Religion and Christian Biography—Philosophy, Intellectual and Moral—Histories, Philology and Classics—Mathematics and Natural Philosophy—Poetry and Fiction—Miscellany, &c. They are as valuable an assortment of Theological, Classical, and Miscellaneous Works, as are to be found in any private library in the country. Most of the books are very scarce and valuable, and not to be had at any [illegible]

Elegant English Bibles.

THE Presentation Bible, with notes, practical and [illegible] lory, by the Rev Henry Stebbing, A. M., M. [illegible] illustrated with over sixty elegant engravings, and [illegible] Turkey morocco, and gilt. The same with colored eng[illegible] A general assortment of Bibles in superb bindings, co[illegible] on hand.
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Small editions of the Greek Testament, Virgil, Cic[illegible] in handsome binding. For sale as above. Se[illegible]

Diamond Quartos. English Edition

WILLIAM PEIRCE, 9 Cornhill, has received a[illegible] ment of pocket editions of the following bo[illegible] gantly bound in silk, arabesque, and gilt.
THE NEW WEEK'S PREPARATION for a w[illegible] ceiving of the Lord's Supper, consisting of Meditat[illegible] Prayers; with a Companion to the Altar.
Wilson's Sacrament.
Cobbett's Self-Employment in Secret.
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april 15 eop6m

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